A REPLYE TO AN answere made of M. Doctor Whitgifte AGAYNSTE THE ADMONITION to the Parlement.

By T. C.

[redacted]

To the Churche of Englande, and all THOSE THAT LOVE THE TRVETH IN IT.

I. C. wysheth mercye and peace/ from God our father/ and from our Lord Iesus Christe.

As our men do more willingly go to warfare/ and fyght with greater courage agaynst straungers/ then againste their countreymen: so it is with me in thys spirituall warfare. For I would haue wished that thys controuersy had bene with the Papistes/ or with other (if any can be) more pestilent and professed enemyes of the churche: for that shoulde haue bene les greife to wryte/ & more conuenient to perswade that which I desire. For as the verye name of an enemye dothe kindle the desire of fighting/ and stirreth vp the care of preparing the furniture for the warre: so I can not tell howe it cometh to passe/ that the name of a brother slaketh that courage/ and abateth that carefulnes which should be bestowed in defence of the truthe. But seeing the truth ought not to be forsaken for any mannes cause/ I enforced my selfe/ considering that if the Lord might lay it to my charge/ that I was not for certaine considerations so ready as I oughte to haue bene to publishe the truthe/ he might more iustly condemne me/ if being oppugned and slaundered by others/ I should not according to that measure which he hath dealt vnto me/ and for my small habilitie defend it/ and deliuer it from the euill reporte that some endeuor to bring vpon it. And as vnto other parts of the gospell/ so sone as the Lord openeth a dore for them to enter in/ there is for the most parte great resistance: so in thys parte concerning the gouernment and discipline of the church/ which is the ouer which God hath left/ as well to make the doctrine moste effectuall/ and to giue as it were a sharper edge vnto the preachyng of the worde/ as also to be a wall to keepe it/ and make it continue amongste vs/ I see there be sundry letters/ which doe as it were with weapons stande vp to stoppe the passage/ and to hinder that it shoulde not be setled amongst vs. With the which albeit I wyshe hand to hande in thys booke/ yet for as muche as we haue all dronke so deepe of the cuppe of vntruth/ that we do not only stomble at blockes/ which other men lay in oure waye/ but oftentimes we gather lettes vnto our selues in framing a mayntenance against the truthe: I thought good to note shortly what those stombling blockes are/ and although I can not remoue them/ yet to giue warning of them/ and to lende my hande to the weaker and simpler sorte to helpe to ouerstride them.

The offences which are taken herein/ be eyther in respecte of the cause/ or in respecte of those/ which seeke to defende/ and promote the cause. The cause is charged first with newenes/ and straungenes/ then/ as author of confusion/ and of disorder/ and last of all as enemy to princes/ magistrates/ and common wealthes. For the firste/ besides that it is no sufficient chalenge/ to say it is newe and straunge/ there is no cause why it shoulde be counted newe/ which is confessed of those which mistake it/ to haue bene for the moste parte/ vsed in the Apostles times/ nor why it should be esteemed straunge/ which is vsed nowe farre/ and neare/ of thys and that syde the sea/ and of no straungers/ but of those which are of the houshoulde of faythe. And it shall more largely appeare in thys Booke/ that thys is no innouation/ but a renouation/ and the doctrine not newe/ but renued/ no straunger/ but borne in Sion/ whereunto (it being before vniustly banyshed) ought now of right to be restored.

And of confusion and disorder it is yet more vntruely accused. For iustice may be as well accused for doing wrong/ as thys doctrine/ for bringing in disorder/ whose whole worke is to prouide/ that nothyng be done out of place/ out of time/ or otherwise/ then the condition of euery mannes calling will beare: which putteth the people in subiection vnder their gouernours/ the gouernours in degree/ and order one vnder an other/ as the elder/ vnderneath the pastor/ & the deacon/ vnderneath the elder/ which teacheth/ that a particuler churche/ shall giue place vnto a prouinciall synode/ where many churches are/ and the prouinciall/ to a nationall/ and likewyse that/ vnto the generall/ if any be/ and all vnto Christe/ and his worde. When on the contrary parte/ those which stande agaynste thys doctrine/ are therby compelled to bring into the church great confusion/ and manyfolde

bous disorder/whilest the pastors office is confounded with the deacons/whilest women do minister the sacraments/ which is lawfull only for men: whilest private men doe that/ which belongeth vnto publicke persones; whilest publicke actions/ are done in private places: whilest the church/is medled with the common wealth: whilest ciuill matters/ are handled by ecclesiasticall persons: and ecclesiasticall/by those which be ciuill: and to be short/whilest no officer of the churche keepeth his standing/and one member doth take vpon it/the office of an other. Which things as they hazarde the armye/and destroye the bodye/so they do presently hinder/and will shortly (if remedy be not prouided) vtterly ouerthrowe the churche. And therfore onles good order be in that which was brought into the churche by popery/and confusion/ in that which was left vnto the churche by the apostles/ & that it be order/that publike actions/ should be done in private places/ by priuate persons/and by women/ that is appointed to be done by men/ and confusion/ when the contrary is obserued/and finally/onles order/ haue an other definition or nature/then hitherto hath bene read/or heard of/there is no cause/ why this doctrine which contrymeth the discipline/and gouernment of the churche/should be thus shamefully slaundered with confusion/and disorder.

For the third poynte/ which is/that it is an enemy to magistrates/ and the common wealth: if it be enough to accuse without proofe/to say and shew no reason/innocencie it selfe shall not be guiltles. This doctrine was in times past/euen by their confession/which write against it/a friend vnto princes and magistrates/when princes/and magistrates were enemies vnto it: and can it nowe be an enemye vnto princes/and magistrates/which are frendes vnto it? It helped/ & vpheld the common wealths/ which were gouerned by tyrantes/ and can it hinder those/ which are gouerned by godly princes? And in what is it an enemy to princes/and magistrates? Note the variance/sette downe the enemitie. If the question be/whether princes/and magistrates be necessary in the churche/it holdeth/that the vse of them/ is more then of the flame/without which the worlde can not stand. If it be of their honor/it holdeth/ that with humble submission of minde/the outward alls of the body/yea the body it selfe/and all that it hath/if neede so require/ are to be yelded/ for the defence of the prince/ and for that seruice/ for the which the prince will vse them vnto/for the glory of God/& maintenance of ꝑ common wealth. If it be asked of the obedience/due vnto the prince/ and vnto ꝑ magistrate/it answereth that all obedyence in the Lorde/is to be rendred: and if it come to passe/that anye other is asked/it so refuseth/that it disobeyeth not/but in preferring obedience to the greate God/ before that which is to be giuen to mortall man. If so refuseth/that it submitteth the body/and goodes of those that profesle it/to abyde that which God will haue them suffer in that case. And if it be shewed/that this is necessary for the churche/it can not be/but profitable for the common wealth: may the profit of it/may easely appeare/for that by the censures/and discipline of the churche/as they are in this booke described/men are kept backe from committing of greate disorders of stealing/aduultery/murder.&c. whilest the smaller faultes of lying/and vncomely telling/ of harde and choleriche speaches/ which the magistrate bothe not commonly punyshe/be corrected. And vndoubtedly/seeing that the churche/and common wealth/doe enimyce/and hate one an other/ and seeing/they be lyke vnto Hypocrates twinnes/which were sicke together/and well together/ laughed together/and wepte together/ and alwayes lyke affected: it can not be/ but that the diseases of the common wealth/haue proceeded from the hurtes of the churche/and the wounds of the one/from the lackes of the other. Neyther is it to be hoped for/ ꝑ the common wealth shall flourishe/vntill the church be reformed. And it is also certayne/that as the churche shall euery day more/and more decay/vntill it be made euen with the ground/onles the walles be builded/and the ruines repaired: so the weight of it (if it fall) will eyther ruine/ pull downe the common wealth/or leaue it suche/as none which feare God/will take any pleasure in it. For seeing Salomon sayth/that by wisdome (which is the word of god) kinges do gouerne/and princes do beare rule/it can not be/ but as that wisdome is eyther contemned/or neglected/or otherwise abridged of her free and full course/so princes/ and magistrates/and consequently their common wealthes/eyther go to wracke/ or decay/so at the least/wante so muche of their flourishing estate/as there wanteth of that wisdome of God/which he hath appointed to be their staye. And howsoeuer (before the comming of our sauioure Christ) amongst the Athenians/Lacedemonians/ and Romanes/and since his comming in diuers places/where this wisdome hath not bene heard of/ there maye

seeme to haue bene some shewes of eyther flourishing or tollerable common wealthes/yet neyther haue those endured/but according to the prophesy of Daniel/haue bene broke all to peeces: so that there is not so muche of them left/as a sheerde to fetche fire in/ neyther yet can those kingdomes/whych haue the knowledge of the gospell reuealed vnto them/ loke for that long suffring/and patience of God towardes them/wherewith these ignorant kingdomes haue bene borne with. For as the benefite is greater towardes these/then towardes the other/so is the iudgement swifter against them/then agaynst the other/if that grace whych was not offred vnto them (being offred vnto these) be refused/& made lyght of. And in these especially is/and shall be fulfilled/ that whych the Prophet Esay sayeth/ that it shalbe in the later dayes/that euery nation and kingdom whych shall not serue the churche shalbe destroyed/as of the other side/the full/and whole placing of oure sauioure Christ in hys throne/is the perpetuall staye/and stayed perpetuitie of all princes in their seates. And therfore/if thys boke shall come/into the handes of any/that haue accesse vnto her maiestie/the head of thys common wealth/or vnto her moste honourable counsaile the shoulders thereof/my humble sute/and hartie request/in the presence of God is/ that according as their callings will suffer them/they will put them in remembrance of these thynges/whych otherwise they know better then I/and that they wold set before them/ example of Moses/who was not contented to haue brought the people out of Egipt/but wouldе very fayne also/haue conducted them into the lande of Canaan: that is/ wouldе gladly haue bene the instrument/of the full/and whole deliuerance of the people. And seeing that the Lord doth offer vnto them thys honor/whych he denyed vnto hys seruaunte Moses/that they would not make them selues guilty of so great vnthankfulnesse/as will followe of the forsaking of so incomparable a benefite. That her maiestie especially/and her most honourable counsaile/wold set before them/ example of Dauid/who although he made a great reformation/ of those thynges whych were defaced by Saule/yet he was not content/that the Arke of the Lord/should dwel vnder a Tabernacle/and therfore desired marueilously/that he might build the temple vnto the Lord. And seeing that/ Lord hath graunted that vnto them whych he denyed vnto hys seruaunt/ that they would not be narowe/and straight in them selues/seeing the Lord openeth the treasures of hys goodnes so largely vnto them. That they wouldе sette before them/the zeale of Zerubbabel/ who although he had (after the returne out of captiuitie) abolyshed wolatrye/layde the foundations of the temple/ and set vp an altare vnto God/ wherevpon the morning and euening sacrifice was daily made: yet being admonished by the Prophet Aggey/that god wold not be pleased/vnles the temple also were fully builded/did (all feare of the nations rounde about/and other busynesses layd aside) cause it forthwyth/ and wyth all possyble speede/to be made an ende of. Finally/that it would please them/to consider the examples of Iosias/Ezechias/and Iehoshaphat/who are therefore/ to their euerlasting commendation praised/of the holy ghoste/for that/they made whole/and throughe reformations/ whereas the honor of other some (albeit they were otherwise good) is stayned/and caryeth the warke of their imperfection/ by thys and lyke exception/ that although they dyd such good thynges/& such/yet they left also such/& such vndone. Which I do not speake/ as though we had not already/by her maiestye especially/and afterwarde by their honors hands/receyued a singuler benefite/but that we hauing/ whole/myght haue our hearts/ and mouthes filled wyth the praise of God/ and continue the possession of that whych we haue/whych otherwise for our vnthankfull refusall/shall be taken away. Wherein as we haue especiall regarde/that the name of God should be magnifyed/not by vs alone/but by our posteritie to the worldes ende: so is it not the smallest parte of oure care/ that her maiestie/and youre honoures/to whome we are so deeply bound/ and of whome we haue receyued so singuler benefites of peace/and preaching of the gospell/myght wyth your successions continue/and flourishe amongste vs for euer. But the desire of reformation/ and feare of Goddes heaupe wrathe to come vpon vs/ hathe caryed me further herein/ then I purposed. I will therfore make an ende of these poyntes/considering that the vntruth of these accusations of newnesse and straungenesse/of disorder and confusion/ of being enemyye to princes and common wealths/ shal better appeare in the discourse of thys boke.

Emongste the offences taken by occasion of those/ whych preferre thys doctrine/ thys is the cheefest/ that comparison being made betweene those excellent men/ bothe in vertue/and learning/whych suffered for the testimony of the truthe/ and betweene vs/ of the one syde: Also betweene the Archbyshops/Byshops/Deanes/& Archdeacons which

now

nowe are/and bs on the other syde: it seemeth vnto manye/that it is not lyke to be good/ wh̄ych was not founde oute by thole excellent personages/and wh̄ych being nowe pro-pounded/by men of no great shewe/is eyther misliyked/or at the least/by no open appro-bation allowed/of thole wh̄ych cary greater countenaunces/and be in greater dignities.

Unto the firste/although̓e answeare is made more at large/in thys Booke/yet I will adde thus muche/that as for my parte/I confesse my selfe/to be a greate deale infe-riour vnto the least of them: so the omitting of these necessarye thynges/ought̓e to be no more prejudice agaynste them/or against thole that preferre them/then the omitting of the celebration of the feast of tabernacles/so manye hundreth yeares/by so many good hyghe priestes/in the raignes of so many good kings/was prejudiciall vnto ỹ ministers/which caused it to be celebrated/when the people returned oute of their captiuitie/for it appa-reth in the booke of Nehemias/that the feaste of Tabernacles/which was commaunted of the Lorde to be celebrated eu̓erye yeare/was not celebrated from the dayes of Josua/ the sonne of Nun/vntill the returne of the people from their captiuitie. And yet were there/in thys space/diuers bothe iudges/and kings/bothe priestes/and prophetes singu-lerly zealous/and learned. & Chap.

If therefore the omitting of so necessary a thyng/so many hundreth yeares/by such godly zealous learned persones/coulde not bring any prescription/against the truthe: the lacke of thys necessarie discipline/by the space of. 30. yeares/throughe the ouersyghte of a fewe (if they be compared wyth that multitude) ought not to be alledged/to keepe it out of the churche.

The dignitie also/and hyghe estate of thole/wh̄ych are not so earnest in thys cause/ can not hinder it/if we consider/the wisdome of God/almoste from time to time/to com-fort/and to shew it selfe most in setting forth hys trueth/by the simpler/and weaker sort/ by contemptible/and weake instruments/by thynges of no valew/to the ende/that when all men see the baseness/and rudeness of the instrument/they myghte the more wonder at the wisedome/and power of the artificer/wh̄ych wyth so weake/and sotyll instruments/ bryngeth to passe so wyse/and myghtye thynges. 1. Cor. 1.

And if men will wyth suche an eye of flesthe/loke vpon matters/they shall condemne that excellent reformation/made vnder the godly kyng Josias/wh̄yche the holy Ghoste dothe so hyghly commende: in wh̄ych it is witnessed/that the Leuites/wh̄ych were a degree vnder the priests/were more forward/ and more zealous/then the priests them selues. Yea wherin it is witnessed/that the peo-ple were yet more earnest/and more willing/then eyther the Leuites/or the priestes. Wh̄ych thing/if euer/is verifyed in oure tyme. For when I consider the zeale for religi-on/wh̄ych sheweth it selfe/in manye/as well of the nobilitye/and gentry of thys realme/ as of the people/their care to continue it/and aduaunce it/their voluntarye charges to mayntaine it/their liberalitye towardes them/wh̄ych beside them selues that wayte as I doe thereby conceiue some hope/of the fauourable countenaunce/and continuance of Goddes goodnesse towardes vs: so I can not be but ashamed of mine owne slackenesse/ and afrayde of the displeasure of the Lorde/for that those/whose proper woorke thys is especiallye/and wh̄ych shoulde beare the standarde/and cary the torche vnto the rest/are so colde/and so careles in these matters of the Lorde. 2. Chro. 29. Chap. 2. Chron. 30. Chap.

And I humblye craue/and moste earnestlye desire of those/wh̄ych beare the cheefe titles in the Ecclesiasticall functions/that as we doe in parte correcte oure negligence/ by the example of the forwardnesse/and readines of the people: so they would suffer them selues/to be put in remembraunce of their duetyes/by vs/wh̄ych are vnderneathe them/ and that they wouldе not neglecte this golden gift of Gods grace/in admonishing them/ because the Lorde dothe offer it in a treene/or earthen vessell/but that they wouldе firste consider/that as Naaman the Syrian prince/receyued great commoditye/by following/ the aduise of hys mayde/and after/of hys man: And Abigael being a wise woman/singu-ler profite/by obeying the counsell of her seruaunte: so they may receiue oftentimes profi-table aduertisement/by those/wh̄ych are in lower places then they them selues be. Then let them thynke that as Naaman was neuer the les noble/for obeying the voyce of hys seruauntes/nor Abigail neuer the les wise/because she listened vnto the woordes of her man/so it can not diminishe their true honoure/nor empaire/the credite of their godlye and vncounterfaite wisedome/if they giue eare vnto that/wh̄ych is spoken by their in-feriours.

And laste of all/that as/if they hadde not lystened vnto thole simple persones/the

one had perished in hys leprosie, the other had bene slaine, to her shame: even so, if they shall for any worldly respect of honor, riches, or feare of being accounted, either vnmanlished in taking thys course, or lighter, or inconstante, in forsaking it, stoppe their eares against thys louing admonition of the Lorde, they prouoke his anger, not against their health, or against their life, but against their owne soules, by exercising of vnlawfull authoritie, and by taking vnto them partly suche thynges, as belong by no meanes vnto the church, and partly which are common vnto them, with the whole church, or else with other the ministers, and gouernors of the same. Where I beseche them humbly to take better hede, for that the vengement of the Lorde will be vpon a great parte of them, by so much the heauyer, by how muche, they haue not only beleued the gospel, but also haue receyued this grace of God, that they should suffer for it. Yea if they wil neyther take example of diuers their superiors the nobles of thys realme, nor be admonished by vs, of the lower sorte, (wherin we hope better of them) yet they would remember their former times, and correct them selues, by them selues, and seing they haue bene content, for the gospels sake, to quit the necessary thinges of thys lyfe, they would not thincke muche, for the discipline, which is no small parte of the gospell, (hauing both thynges necessary and commodious) to parte from that, which is not only in them superfluous, and hath nothyng but a vaine ostentation (which will vanishe as the shadowe) but also is hurtful vnto them, and pernicious vnto the churche, which thyng I do more largely, and plainely laye forth in thys booke.

Another exception against the fauorers of this cause, is taken, for they propounde it out of time, which is that the Iewes sayd that the time was not yet come to build the Lordes house: but it is knowen, what the Prophet answeared. And if no time were vnseasonable, in that kinde of materiall building, wherein there be some times (as of summer) more oportune and fitte then others: howe can there be any vnfruitfully building, in thys spirituall house, where as long, as it is called to day, menare commanded to further thys worke. And as for those which say we come to late, and that thys should haue bene done in the beginning, and that not nowe be done, without the ouerthrow of all, for meanyng of a peece: they do litle consider, that S. Paul compareth that which is good in the building vnto golde, and siluer, and precious stones, and that which is euill layde vpon the foundation, vnto stubble, and hey, and woode. Likewyse therefore, as the stubble and the hey, and the woode be easely by the fire consumed, without any losse vnto the gold, or siluer, or precious stones: so the corrupt thinges in thys building, maye be easily taken away, without any hurt, or hinderance vnto that which is pure, and sound. And if they put suche confidence in this similitude, as that they wil therby without any testimony of the worde of God, stay the further building, or correcting the faultes of the house of the Lord (which by hys manifest commaundement ought to be done with all speede) then besides that they be very vncunning builders, which can not mende the faultes, without ouerthrowe of all, (especially when as the fault is not in the foundation) they muste remembre, that as the meane, which is vsed to gather the children of God, is called a building, so is it called a planting. And therefore as dead twigges, ridous, and superfluous braunches, or whatsoeuer hinder the growthe of the vine tree, may be cut of, with out vtering vp the vine: so the vnprofitable thynges of the churche, maye be taken awaye, without anye ouerthrowe of those thynges, which are well established. And seing that Christe, and Belial can not agree, it is straunge, that the pure doctrine of the one, and the corruptions of the other, should cleaue so fast together, that pure doctrine, can not be with her safetye, seuered from the corruptions, when as they are rather like vnto that parte of Daniels image, which was compounded of claye and iron, and therfore could not cleaue, or sticke one with an other.

It is further sayde, that the setters forwarde of thys cause, are contentious, and in mouing questions, giue occasion to the papists of slaundering the religion, & to the weake of offence. But if it be found to be both true which is propounded, and a thyng necessary about which we contende, then hath thys accusation no grounde to stande on. For peace is commanded to vs, with these conditions, if it be possible, if it lye in vs. Nowe it is not possible, it lyeth not in vs, to conceale the truthe, we can do nothyng against it, but for it. It is a prophane saying, of a prophane man, that an vniuste peace, is better then a iuste warre. It is a diuine saying, of an heathen man. Agathe deeris hede bropoiii: It is good to contende for good thynges. The papistes haue no matter of reioycing, seeing they haue

Rom. 12.
1. Cor. 10.

greater,

greater / and sharper controuersies at home / and seing thys tendeth / bothe to the further opening of their shame / and thrusting out of their remnauntes / which yet remayne among vs. The weake may not be offended / considering that (euen in the church of God / and among those of the church) there hath bene as great varieties of iudgements / as these are. For what waighter controuersyes cã there be / then whether we shall rise agayne or no / whether circumcision were necessary to be obserued of those which beleued? And yet the first / was amongst the church of the Corinthes / the other was first in Ierusalem & Antioche / and after in the churches of Galatia / and yet they the churches / and that the true religion / which was there professed. And it is to be remembred / that these controuersyes for the most parte / are not betweene many. For sondry of those thinges / which are comprehended in the answere to the Admonition / haue (as I am perswaded) fewe fauourers / of those especially / which are of any stayed / or sounder iudgement in ỹ scriptures / and haue sene / or red of the gouernment / and order of other churches: so that in deede (the father of that answere excepted) we haue this controuersy / oftentimes / rather with the papistes / then with those which professe the gospell / as we do. And whereas last of all / it is sayde / that thys proceedeth of enuie / of singularitie / and of popularitie / although these be no sufficient reasons agaynst the trueth of the cause / which is neyther couetous / singular / nor popular / and although they be such / as might be vttered / by great likelyhodes / and probabilities refuted: yet because the knowledge of these thinges / pertaineth only to God which is the searcher of the heart and raynes / and for auoyding of two muche tediousnesse / I will rest in hys iudgement / tary for the day wherein the secretes of heartes shall be made manifest. And yet all men do see / howe vniustly we be accused of singularity / which propounde nothyng / that the scriptures doe not teache / the wryters bothe olde / and newe for the most parte affirme / the examples of the primitiue churches / and of those which are at these dayes conforme.

All these articulations / as well against the cause / as the fauourers therof / albeit they be many and diuerse / yet are they no other / then which haue bene long sythens in the Prophets / Apostles / and our sauior Christes / and newe of late in our times obiected against the trueth / and the professors therof. And therfore / as the sunne of the truthe then appeared / and brake throughe all those cloudes / which rose against it / to stoppe the light of it: so no doubt thys cause / being of the same nature / will haue the same effecte. And as all those slaunders could not bring the trueth in disgrace / with those that loued it: so the children of the trueth / through these vntrue reporters / will neyther leaue ỹ loue of this cause / which they haue alreadye conceyued: nor yet cease to enquire diligently / and to iudge indifferently / of those surmises / which are put vp against it.

Moreouer / seing that we haue once ouercomed al these lets / and climed ouer them / when they were cast in oure way / to hinder vs from comming from the grosse darkenes of poperye / vnto the glorious light of the gospell: there is no cause / why we now they should stay our course to further perfection / considering / that neyther the stile is hygher nowe / then it was before (being the very selfe same obiections) and in all thys time / we ought so to haue groune / in the knowledge of the trueth / that in stead of being then able to leape ouer a hedge / we should nowe haue oure feete so prepared by the gospell / that they shuld be as the feete of a hinde / able to surmounte euen a wall if nede were.

The summe of all is: that the cause may be loked vpon / with a single eye / wythout all mixte of partialitie / may be heard / with an indifferent eare / wythoute the feare of preiudice: the argumentes of bothe sides / may be waughed / not with the chaungeable waightes of custome / of time / of men / which notwithstanding (Popishe excepted) shall be shewed to be more for the cause then against it: but with the iust balances of the vncorruptible / and vnchangeable worde of God. And I humbly beseeche the Lorde / to

encrease in vs / the spirite of knowledge / and iudgement / that we may

discerne thynges which differ one from an other / and that

we may be sincere / and wythout offence /

vntil the day of Christe.

The author to the reader.

I Am humbly to craue at thy hand (gentill reader) that thou would est vouchsafe diligently and carefully to compare M. doctors answer/and my reply/both that thou mayst the better vnderstand the truth of the cause/& that the vntempered speches (of hym especially that whippeth other so sharply for them) wherwith I haue in a manner altogether passed by/and his lose conclusions/wherwith I haue (to auoide tediousnes) not to fully pursued may the better appeare. Wherin as I craue to be done through the whole booke/so chefely/I desire it may be done in the beginning/where the reader shal not be able so well to vnderstand what is laide of me/vnles he haue M. D. bookes before hym. The cause of wherwith diuersitie/ rose of that/that I first purposed to set downe his answere before my reply/as he did the admonition/before his answere. But afterward considering that (his booke being already in the handes of men) it would be double charges to bye it agayne: and especially weighyng with my selfe/that through the slownes of the print/for want of helpe/ the replie by that meanes shoulde come forthe later/then was conuenient (for although he myght commodiously dryng in the admonition/being short/yet the same couldne not be done in his booke/swelling in that sorte which it doth) I say/these things considered/ I changed my mynd/and haue therfore set downe the causes/wherwith moued me so to doe/because I know/that thofe/if any be/which haue determyned to continue their forejudged opinions agaynst the cause/whatsoeuer be alledged/will herevpō take occasiō to surmyse/that I haue left out hys answere/ to the ende/ that it myghte the lesse appere/ wherein I haue passed ouer any weyghte of hys reasons: where as/ had it not bene for these causes which I haue before alledged/my ernest desire was/to haue set his answere before my replie: whereof I call the Lorde to witnesse/ whom I know to be a sharpe iudge/agaynst those which shall abuse his holy name to any vntruthe.

The Printer to the Reader.

IT is to be lamented / that the noble Science of Printing / giuen of the Lorde for the maintenance of the truth / should be readyer to waite vpon the defence of corruptions / then vpon the sincerity of the trueth: whilest those which are cunning in it / and are enryched by it (I knowe not vpon what similer respecte) refuse to bestowe their knowledge/and employ their wealth/ wherwith God hath blessed them thys wayes. Whereupon it falleth out (gentle Reader) that I neyther hauing wealth to furnishe the Print with sufficient varietie of letters/haue bene compelled (as a poore man doth/one instrument to diuers purpose) so to vse one letter for three or foure tongues. And being for want of long tranning vp in thys mysterie/ not so skilfull to spie a fault/ so some as it is made/haue left out/or euer I was aware/diuers quotations in the margent/displaced other some/and committed some other faultes in the texte. Wherof also the cause hathe bene/not onely that I was sometimes/for wante of healpe/driuen dothe to worke at the presse/to letter/and to correcte: but also that I wanted the commodytie that other Printers commonly haue/of being neare/eyther vnto the author/ or to some that is made priuie vnto hys booke. Wherby maye the better appeare/for that after the author came vnto me/wherby was when the halfe of the booke was Printed/ the faultes neither are so many/ nor so greate as before. In consideration wherof/ I will humbly desire the (gentle Reader) the rather to beare wyth me/ considering that that wherby I doe in thys Arte/ I doe not in respecte of any gaine/but only for the desire I haue to aduaunce the glory of God: and considering also that I haue procured the groser faultes/& those wherein there is any daunger of misleading the reader/to be amended wyth the penne.

Faultes escaped in thys Booke/besydes those wherby are amended wyth the pen.

Page. 15. for turne/reade burne. page. 19. for/of/reade/for. pa. 11. for is it/read it is.
Pa. 53. for extraordinaries/reade extraordinarnes.
Page. 67. for it dothe/reade he dothe. page. 80. for that he had/read that had.
Page. 83. for add/ reade and. pa. 98. for elues/reade selues. pa. 104. for to/reade it.
Page. 115. for nyt/reade not. pag. 117. for it possible/reade it be possible.
Page. 118. in more then halfe/reade for urching/reade churching.
Page. 132. for Alesco, reade Alasco. pa. 101. for hypocritall/read hypocriticall.
Page the same/for there/reade her.

WHat causes eyther pulled you forward/ or thrust you backwarde/ to wryte/ or not to wryte/ and howe in this dispute with your selfe/ in the end you were resolued to wryte in this sorte/ I leaue it vnto the iudgement of the Lorde/ who oneiye knoweth the secretes of the harte/ and will in his good time/ vnscale them. But if there be any place of coniecture the hatred of contention/ which you set downe/ as the first and principall cause/ that beate you backe from wryting/ might well haue ben put/ as the laste and least/ or rather none at all. For if peace had bene so precious vnto you (as you pretend) you would not haue brought so many harde wordes/ bitter reproches/ crumplike speaches/ (as it were strickes and coales) to double/ and treble/ the heat of contention. If the sharpnesse of the Admonition misliked you/ and you thinke they outreached in some vehemencie of wordes/ howe could you more effectually haue confuted that/ then to haue in a quiet and milde spirite set them in the way/ which (in your opinion) had left it? nowe in wordes condemning it/ and approuing it in your deedes/ I will not say/ that you doe not so much mislike this sharpnesse/ as you are sory/ that you are preuented/ and are not the first in it. But this I may well say vnto you/ which he sayde: Quid verba audiam, cum facta videam? what should I heare wordes/ when I see the dedes? In the fourth reason/ wherby you were discouraged to wryte/ if by backbiters/ and vnlearned tonges biperous kinde of men/ not able to iudge of controuersies/ caried a way with affections and blinde zeale/ into diuers sinister iudgementes/ and erronous opinions/ you meane all those/ that thinke not as you doe/ in these matters/ I answere for myselfe/ and for as many/ as I knowe of them/ that they are they/ whych first desire (so it be truely) to heare and speake all good of you. But if that be not/ throughe youre perseuerance/ in the maintenance of the corruptions of this churche (which you shoulde helpe to purge) then the same are they/ that desire/ that bothe the euil which you haue done/ and that whych you haue yet in your hart to doe/ may be knowen/ to the lesse discredite of the truthe and sincerities/ which you/ with such might and maine/ doe striue against. Touching oure vnlerned tonges/ we had rather a great deale/ they were vnlerned/ then they should be as theirs/ whiche haue taught their tongs to speake falsly. And how vnlerned so euer you would make the world beleue/ that we/ and our tonges be/ I hope (throughe the goodnesse of God/) they shall be learned enough/ to defend the truthe/ against all the lerning that you shall be able to assault it with. If those be the generation of Christ/ which you call biperous kinde of men: knowe you that you haue not opened your mouthe against earth/ but you haue set it against heauen/ and for all vndifferent iudgement/ it will easely perceiue/ that you are as far from the spirite of Iohn Baptist/ as you are neere to his manner of speech/ which you vse. whether it be affection/ or blinde zeale/ that we followe/ and are driuen by/ it will then appeare/ when the reasons of bothe sides/ being layd out/ shall be waied indifferently. Whereas you say/ that your duetie towardes God/ and the Queene her maiestie/ moued you to take this labour in hande/ it will fall out/ vpon the discourse/ that/ as you haue not serued the Lord God in this enterprise and worke of youres/ so haue you done nothing lesse/ then any godly duetie whiche you owe vnto her Maiestie/ so/ that the best that can be thoughte of you herein/ is/ that where in an euill matter/ you coulde pelde no duetie/ yet nowe you haue done that/ which you thoughte a duetie/ which iudgement/ we will so long kepe of you/ vntill you shall by oppugning of a knowen truthe/ declare the contrary/ which we hope will not be. What truth it is/ that we impugne/ and you defend/ let it in the name of god appeare/ by oure seuerall proufes and answears of both sides. And/ as for the slaunderous surmises/ wherby in your third and last consideration/ you set the Papistes of the one side of vs/ and the Anabaptists of the other/ and vs in the middest/ reaching out our handes (as it were) to them bothe: first it ought not to be strange vnto vs/ miserable sinners/ seeinge that the Lorde hym selfe/ without all sinne/ was placed in the middest of two greuous malefactors/ as though he had ben worse/ then they both. Then for answere of these slaunderous speaches/ I will referre the Reader to those places/ where these generall charges/ are geuen out/ in more particular manner.

Iere. 9.

Isa. 53.8

Mat. 3.

An answere to that whych is called a briefe examination of the reasons vsed in the Admonition to the Parliament.

IF the scriptures had bene applied to the maintenance of the abhominations of the masse/ and some other of the grossest of antichristiantie/ you could haue sayd no more/ nor vsed vehementer speache then thys/ that they are most vntolierably abused/ and vnlearnedly
Prou. 10. applied. And then where is charitie/ whych coureth the multitude of faultes/ especially in brethren/ when you do not only not couer them/ but also take awaye their garmentes/ whereby they are couered/ I will not denye/ but that there be some fewe places quoted/ whych might haue bene spared/ but there a great number/ whych (M. Doctor) tosseth & throweth away so lightly/ whych he shall perceyue to sit nearer hym/ then he is/ or at the least semeth to be aware of. And to bring to passe that ỳ quotations in the margent might appeare to the reader more absurde/ M. Doctor hathe besides the aduauntage whych he taketh of the faultes of the Printer/ vsed two vnlawfull practises especially. Whereof the one is/ that where as the admonition doth quote the scripture/ not only to proue the matters whych it handleth/ but sometimes also to note the place from whence the phrase of speache is taken/ M. Doctor doth go about to make hys reader beleue/ that those places whych be alledged for proofe of the phrase/ are quoted for proofe of the matter. The other practise is/ that where the Admonition for the shortnes whych it pretendeth/ and was necessary in that case/ could not apply the places/ M. Doctor presuming too muche of the ignorance of hys reader/ thought he might make hym beleue/ ỳ any thing else was meant by those places/ then that whych they meant in deede and for whych they were alledged. And where you say the quotations are only to delude such. &c. I see you holde it no fault in your selfe/ whych you condemne so precisely in others/ that is/ to iudge before the time/ to sit in the conscience/ to affirme definitely of their thoughts/ contrary to their owne protestation. But seeing you lyft vp our imperfections so high/ and set them as it were vpon a stage for all men to be loked of/ to the discredite of the truthe whych we doe maintayne/ you shall not thincke muche/ if your vnrighte be pointed vnto/ in those thyngs wherein you would carry so great countenaunce of store. For the arguments them selues/ they shal be seene what they be in their places/ so shall also that be answeared/ whych M. Doctor bringeth heere for the Confutation/ being straightway after/ and in sondrye other places repeated in thys boke. I will touche that which is not repeated/ and that is/ that maister Doctor maketh it an indifferent thyng for men and women to receyue the supper of the Lord/ clothed or naked. Thys sauoureth strongly of the secte of the Adamites.

S. Paule whych commendeth the preseruation of godlynes and peace/ vnto the ciuill magistrate/ doth also commende vnto hym the grounding/ that honestly be kept/ & M. Doctor maketh it an indifferent thyng/ to come eyther naked or clothed vnto the Lordes table/ verely there is small honestly in thys. And if the heathen whych knew not God/ dyd accounte it a filthy thyng for a stage player to come vpon the stage wythoute a slop/ howe much more filthy is it for a Christian/ to come naked vnto the Lordes table/ and the contrary thereof/ is necessarily collected of the scripture/ notwythstanding that M. Doctor sayeth otherwise. They whych haue heard M. Doctor read in the scholes can tel/ that he being there amongste learned men/ neuer vsed to reduce the contrarye argumentes of the aduersaryes/ to the places of the fallacions/ and yet that was the fittest place for hym to haue shewed hys knowledge in/ because there they should haue bene best vnderstode: now that he professeth hym selfe to be a doctor of the people/ whych because they haue not learned these thyngs can not vnderstande them/ he dasheth out hys Logicke: what maye be probably gathered heereof/ I leaue to euerye mannes consideration: thys is certen/ that circumstances of place & persons/ whych he so often vrgeth/ are not well obserued of hym/ when Logike speaketh in the church/ and is mute in the schooles: where thyngs are handled more learnedly amongst the people & more popularly amongst the learned. It is truely sayde/ Cakon esti to calon, en time chairou tyche. A good thyng is euill/ when it cometh out of season. But to obserue what Arte heere is shewed/ I would gladly knowe/ what place of the fallacions/ eyther an argument ab authoritate negatiue is/ or of negatiues by comparison. Aristotle setting forth places/ vnder vnto all fallacions may be called/ maketh no mention of these/ and if these were fallacions/ and were suche as he imagineth them/ they should be referred vnto the former place/ ab eo quod est secundum quid, ad id quod est simpliciter, for these reasons/ the scripture hath it not/ therefore it ought not to be/ or the

minister was known by doctrine/ therefore by doctrine only/ and not by apparell: If I say they be fallacions/ they be referred vnto that place/ and whether they be or no/ and also howe corruptly/ and otherwise then is meant they be gathered/ it shall afterwarde appeare. In the meane season in a small matter/ heere is a great faulte/ not onlye to muente newe places/ but of one place to make three/ and may as well make a thousande.

And to the ende the pithe and waight of M. Doctors arguments may be the better seene/ I will likewise gene the reader a say of them/ noting the places of the fallacions/ whervnto they be referred. Which I do against my will/ and compelled/ for that maister Doctor to discredite the truthe/ would make hys reader beleeue/ that those which thinke not as he doth in these matters/ are not only vnlearned/ but contemners of all good learning. In deede there is no great learning in these small thynges/ and they are of that sorte/ which although it be a greate shame not to knowe/ yet it is no greate commendation to haue knowledge of them.

In the. 40. page he reasoneth thus. The ministers must learne/ therfore they must learne Cathechisines: which is a fallacion of the consequent. For although he that must learne a Cathechisme/ must learne: yet it followeth not/ that whosoeuer must learne/ must by and by learne a Cathechisme.

In the. 55. page he reasoneth/ that for so much as the ciuill magistrate may appoynt some kinde of apparel/ therfore he may appoynt any/ and so the popishe apparell. Which is/ ab eo quod est secundum quid, ad id quod est simpliciter: of which sorte he hathe diuers others. As women may baptise/ and preache/ because suche a one/ and such a one did. And the ministers execute ciuill gouernment/ because Elias/ and Samuel did.

In the. 69. page he sayth. Cyprian (speaking of the office of an archbyshop) which is a manifest petition of the principle. For it being that which should haue bene proued/ M. Doctor taketh it for graunted. And in diuers places speaking of the archbyshop/ he goeth about to deceiue hys reader with the fallation of the æquiuocation, or diuers signification of the worde. For whatsoeuer he findeth sayd of archbyshop and byshop in times past/ he bringeth to establishe our archbyshops and bishops/ when notwithstanding those in times past/ were muche different from ours/ and are not of that kinde/ as shall appeare afterwarde.

In the. 129. page he reasoneth/ that for so muche as those which weare the apparel/ do edifie/ therefore they edifye by reason of the apparell/ which is to make that the cause/ which is not/ but only commeth with the cause.

In the. 240. page he reasoneth thus/ that ỹ surplice. &c. be notes/ and notes of good ministers/ therfore they be good notes of ministers/ which is a fallacion of composition/ when a man thynketh that whatsoeuer is sayd of a thing by it selfe/ may be sayd of it whē it is ioyned with an other.

In the. 149. page he reasoneth thus/ those which authorised the boke of Common prayer/ were studious of peace/ and building the church/ therfore those which finde faulte with it/ are pullers downe of the church/ and disturbers of the peace/ which is a fallacie of the Accident, when a man thinketh that euery thing which is verified of the Subiect, may be likewyse verified of that which is annexed vnto it. The further confutation of which arguments I referre vnto their places.

There be diuers other which he hath/ which are so farre from iust conclusions/ as they haue not so muche as any colour of likelyhoode of argument/ which I can not tell where to lodge/ vules I put them in the common inne/ which is that/ which is called the ignorance of the Elench. as in the. 68. page/ when he concludeth thus/ that Cyprian speaketh not of the byshop of Rome/ ergo he speaketh of an archbyshop.

And in the. 71. page. There must be superiorites/ ergo, one minister must be superiour vnto an other. There must be degrees/ therefore there must be one archbyshop ouer a prouince.

And in the. 73. there was one ouer euery congregation/ therfore there was one ouer all the ministers in the prouince. These/ and a number like vnto these/ M. Doctor hath scattered throughout hys boke/ which as Nero sayd of hys maister Senecas

words/ cleaue together like sande/ and thus let it be seene/ whose

arguments are most iustly concluded/ those of the admo-

tion/ or these of M. Doctors.

It is more then I thought could haue happened vnto you / once to admitte in to youre minde/this opinion of Anabaptisme/of your brethren/which haue alwaies had it in as great detestation as your self/ preached against it/ as much as your selfe/ hated of the followers and fauourers of it /as much as your selfe. And it is yet more strange/that you haue not doubted/to geue out such slaunderous reports of them/but dare to present such accusations/to the holy and sacred seat of iustice/ and therby (so much as in you lyeth) to corrupt it/and to call for the sword vpon the innocent/ (which is geuen for their maintenance and safetie (that/as it is a boldnes intollerable/so could I hardly haue thought/ that it could haue fallen into any/ that had caried but the countenaunce & name of a professor of the gospell/ muche les of a doctor of diuinitie. Before you will ioyne with vs in this cause /you will place vs/whether we will or no/ in the campe of the Anabaptistes/ to the ende you might therby/bothe withdrawe all from aiding vs/which are goodly minded/as for that you fearing (as it semeth) the insufficiencie of your pen/might haue the sword/to supply your want other wayes. And if we be found in their campe/ or be suche disturbers of the quiet estate of the church/ defacers of such as be in authoritie/ maintayners of licencioulnes and lewde libertie(as you do seme to charge vs with) we refuse not to goe vnder those punishments/that some of that wicked secte receiued/ for iust recompence of their demerites. You say you will not accuse any / I know it is for want of no good will/that you do not accuse them/ of whose condemnation and extreme punishment/ we might be sure /if your hande were as strong as your heart. But you suspect the authors of the admonition/and their fautors. * Charitie is not suspicious. Let vs therefore see/whether there be iust matter to beare out/and to vphold this suspition. You will beare men in hand/ that if we be not already ful Anabaptists/ yet we are in the way thether/the foresteps whereby you trace vs/must be considered.

1.Cor.13.5

To the first article.

It is all true you heere alleage of the Anabaptistes: God be praised / there is nothinge of it/true in vs. If through these questions moued/the churche be disquieted/the disquietnes riseth in that the truthe and sincerite which is offered/ is not receiued. We seeke it in no tumultuous maner/but by humble sute vnto them/ to whom the redresse of thinges pertaine/and by teaching as our talynges will suffer. If al those are to be counted in the waye to Anabaptisme / which moue controuerlies when the gospell is preached: Then those that taught that the Gentiles weare to be preached vnto / when as the moste of the beleeuinge Iewes(which likewise preached the gospell)thoughte otherwise/ are to be counted in the way to Anabaptisme. Likewise / those that preached that circumcision was not necessarie vnto saluation / when as a greate number of Christians at the first / thoughte it necessarie. Then master Zuinglius/and Oecolampadius smelt of Anabaptisme/ which went about to ouerthrowe diuerse thinges/ which master Luther holde. I coulde goe further with this /but I content my selfe with these examples. If any be brought in doubte/or hatred of the truthe heereby / or any man take occation to be contentious/it is not in the nature of the doctrine which is taughte / but in the corruption of their mindes / nor it is not offence geuen but taken: nor thys doctrine can be no more charged/then the rest of the gospell / which is a * swoorde/that cutteth a citie or kingdome in sunder/ and setteth a * fire where there was none/ and putteth contention betwene the father and the sonne. But what is to giue an vncurable offence vnto the simple / and matter to the enemie to reioyce in/to all good Christians of teares and weepinge/if thys be not: to make the worlde thynke/ that numbers of those which profelle the gospell/ are infected with the poysone of anabaptisme / which can not be touched with the smallest poynte of it? As for the Magistrate/ and authoritie/ we acknowledge the lawfulnelle/ necessitie / and singuler commoditie of it/ we commende it in our sermonnes to others/ we praye for them/as for those/of whose good or ciuill estate/ hangeth the flourishinge or

mat.10.34 Lu.12.49

vers of the Common wealthe/and Churche bothe. We bone them as oure Fathers and Mothers/we feare them/as oure Lordes and Maysters/and we obey them in the Lord/ and for the Lordes. If there be any thyng/wherein we doe not erre; bying to that which is commaunded/it is/because we can not be perswaded in our consciences/that we maye so doe (whereof we are readye to render a reason oute of the woorde of God) and if that will not serue/forthwith to submytte oure selues/to that punishment/that shall be awarded against vs. And herein/we first call the Lord God to witnes of our meaning/and then we referre oure selues to the consciences of all men in the sight of God.

To the seconde Article.

There was never Hereticke so abhominable/but that he had some truthe to cloke hys falsehood/shamelesse hys vntruthes and blasphemies/drive vs from the profession of that/which he holdeth truely? no not the Deuill hym selfe/sayeng/that God hath geuen hys Angeles charge ouer his/can thereby bring this sentence from vs/whyle we should not bothe believe it/and speake it/being a necessary truthe to believe and speake. You may as well say/we are Anabaptistes/because we say/there is but one God/as they did/one Christ/as they did. &c. And heere I will geue the reader a taste of your Logike/that you make so muche of in your booke. The Anabaptistes say/that the churches should chose their ministers/and not the magistrate/and you say so/therefore you are Anabaptistes/or in the fiery is Anabaptisme. The Anabaptistes complayned/that the Christians vsed not their authoritie in excommunication/and so doe you complayne/ therefore you are Anabaptistes/or ye the Sonne to them. I will not lye to your charge/ that you haue not learned Aristoteles Syllogisms/which sayethe/it is affirmation/as often/as the meane in any sylloguisme/is consequent to bothe the extremes. But haue you not learned that/which Peter/or any other halfe perfect Logike teacheth you/that you can not conclude affirmatiuely in the seconde figure? and of thys sorte/are euerye one of youre formules contained in thys Treatise/wherein you entitle an exhortation. &c. And if I lyked/to make a long booke of little matter (as you doe) I would thus gather your argumentes out of euery branch which you affirme/as common vnto bothe the Anabaptistes/as you make alwe/vpon euery place/which is quoted by the admonition to the Parliament. But answeare I pray you/in good sayethe/are you of that iudgement/that the ciuill Magistrate should ordaine ministers? Or/that there should be no Excommunication as in ye primatiue/e is vsed in certayne the ij churches? If you be/your controuersie is not so muche with vs/as with the Bysshops/whyche bothe call Ministers/and Excommunicate. If you be not/whye is that Anabaptisticall in vs/whyche is christian and catholyke in you? and whye doe you goe about/to bring vs in hatred for those thynges/whych you doe no more alowe/then these/whome you thus endeuours to discredite? Wee doe not say that there is no lawfull/or no ordinarie calling in England/for we doe not denye/but that he may be lawfully called/whyche is not ordinarily/as master Luther/Melanchton/Zuinglius/Oecolampadius. &c. and there be places in Englande/where the ministers are called by their parishes in suche sorte/as the examples of the scripture doe shewe to haue beene done/before the elder thyng and gouernement of the Churche be established. I knowe not any/that sayethe/that the gospell is not truely preached in England/and by those also that are not of ye same iudgement/that the admonition to the parliament is of. But if we be sayde/ye it is not generally of euery one of them/and in all poyntes/or not so often/or not there/where their duetie bindeth the/and they are called vnto/or not so sincerely/or wythout mixture/as it ought to be/then there is nothing sayd/but that/which we feare/maye be too easily proued. If it be sayde of some/that in certayne there are founde some of those thynges/that were reprehended in the Pharisees/what is that to proue/that they be Anabaptistes that speake it. Youre selfe in one place of your booke/call the authoures of the Reformation and their fauourers/Pharisees/who doe all thynges to be seene of men/and therefore they/ sythe/and holde downe their heades. &c. and thus you speake/agayneste them that preache the Gospell. Therefore by youre reason you giue sentence of Anabaptisme against your selfe. You promysed you would not wryte one worde/wherein you had not your author for it. Yette you haue peruerted the meaning of the Anabaptistes/in that

wherein they accused the godly ministers / that they were not according to that which is written in the third of the 1. ep. to Timothe / and all because you would multiply the number of your likelyhoodes. For they charged the ministers / by that place / of dissolutenesse and losenesse of life / and corruption of maners / and we alledge it to proue that they shuld be able to teache and instructe / against the dumbe ministerie that is abrode. But that which followeth / vttereth not only great vntruthe and falsification of the authoure / but sheweth a minde desirous to slaunder / and sayth (as it seemeth) that those which you so greeuously discredite / are no liker the Anabaptistes / then they be. I will set downe the woordes / as they are written in the. 102. leafe / that it maye appeare howe faithfully you haue dealt. Libere enim dicunt concionatores qui stipendium accipiunt / non esse veros Dei ministros / neque posse docere veritatem / sed esse ventris ministros / qui otiose accipiant ingentia stipendia / ex illis rebus / quae sumptuosissimis immolate fuerunt / et ex diuitijs splendide & luxuriose viuant / cum tamen Christus dixit / gratis accepistis / gratis date / & prohibuit duas tunicas / peram & pecuniã habere / praeterea Paulũ aiunt manibus suis laborasse / & mandasse reliquis / vt idem faciant / itaque concludunt nulla debere stipendia habere sui officij / sed laborare & gratis ministrare / & quia hoc non faciunt / non posse ipsos veritatem docere. They say freely (speaking of the Anabaptistes) that the preachers which take stipendes / can not be the true ministers of God / nor teach the truthe / but are ministers of the belly / which to liue idlely take great stipends / of those things which were offered to images / and doe of their riches liue gorgeously and riotously / when notwythstanding Christ sayde / ye haue receiued freely / giue freely / and forbad them to haue two coates / or a scrip / or money. Besides that / they say that Paule laboured with his owne handes / and gaue commaundement / to the rest of the ministers / that they should doe so / and therfore they conclude / that they should haue no stipend for their office / but labour and minister for nought / and because they do not so / they can not teach the truth. Now / let all men iudge / whether it be one thing / to say / that they ought not to haue stipendes / that labour not / or to say / as the Anabaptists sayde / that it was not lawfull to haue any stipende / or to say / they could not teach truely / because they had great liuings / or because they had any liuings at all. Although I neuer red / nor heard any of those / ỹ you meane / say / that those which had great stipends and liuings / could not preache truely. It maye be / that diuers haue sayde / that it were meete / the ministers should be content / with competent stipendes / and that the ouerplus of that / ought goe to the supply of the wantes of other ministers liuings / and to the maintenaunce of the poore / or of the vniuersitie / and that that excesse / is the cause of diuers disorders in those persons / that haue it / but that they could not preache truely (when they preached) which had great liuings / I for my parte / neuer heard it. I thinke you wouldbe not be exempted from reprehension of that / wherein you faulte / and therefore I knowe not what you meane by these woordes (that they did not those things them selues / which they taughte others) we professe no suche perfection in our liues / but that we are oftentymes behinde a great deale / in doing of that which is taught to be our duelies to doe / and therfore thinke it necessary / that we should be reprehended / and shewed oure faultes. Whereas you say / that the Anabaptistes accused the ministers / for geuing too muche to the Magistrates / I haue shewed what we geue / and if it be too little / shewe vs / and we will amend our fault. I assure you / it greeueth me / and I am euen in the beginning weary / of turning vp this dunge / and refuting so vaine and friuolous slaunders / without all shewe and face of truthe / and therfore I will be breefe in the rest.

To the third.

We praise God for thys reformation / so farre forthe / as it is agreeable vnto the woorde of God / we are glad the woorde of God is preached / that the Sacraments are ministred / that which is wanting / we desire it may be added / that which is ouermuche / cut of / and we are not ashamed to professe / that we desire / it may be done / according to the institution of the churches in the Apostles time / you your selfe confesse / that excommunication is abused / that no amendment of life appeareth since the preaching of the gospell / it is an olde and generall complaint of all godly ministers in all churches / and in all times. * I say preached this / in the church / and of the whole churche / and further that they brought forthe rotten frute. Dauid / that the faithfull people were diminished oute of the land / that there was none that did good / no not one. And diuers other of the Prophetes / haue made greuouser complaintes / and great charges against the people of God /

* Hier. 5. & 6. & 23.

and

and yet were no Anabaptistes / nor in the way to Anabaptisme. If there be none that either haue written or spoken that the church of England / is no more the true Church of Christ / then the papisticall church / then besides that there is no truth in your tongue / there seemeth to be no shame in your forehead / if there be any / it standeth your good name in hande / that you bring them out.

To the fourthe.

If some of those which fauoure thys cause / haue bene ouercarped in parte to doe things which might haue bene more conuenyently ordered / it is against reason that you shoulde therefore charge those / which fauoure this cause that you oppugne. You woulde thinke you had wrong / if because some of those that fauoure that which you fauoure in thys matter / be either free will men / or holde consubstantiation in the Sacramente / you should be chalenged as free will men / or maintainers of consubstantiation. If those meetings / which they had / were permitted vnto thē / by them / that haue authoritie / I see nothing / why they may not seeke to serue God in puritie / and leaue mixture of hurtfull ceremonies: If they were not permitted / yet your name of conuenticles / which agreed to the Anabaptistes / is too lighte and contemptuous / to set forthe those assemblies / wherin I thinke you will not deny / but that the word of God and hys sacraments were ministred / and take you heede / that these so reprochfull speaches / whiche you throwe out against men / touche / not vnto God: A softer worde woulde haue better becommed you.

To the fifthe.

I answere as vnto the last clause of the third article.

To the sixthe.

We pretend it not / but we propounde it / and herein we call God to witnes against our owne soules.

To the seuenth.

If you be not these things (which we say not) we will rather we them with the Anabaptistes / then leane them vnkinde with you. Of oure simple heart and meaning in them / we haue before protested. In the meane season / we will patiently abide / vntill the Lord bring our * righteousnesse in this behalfe vnto light / and oure iuste dealing as the noone day. Touching our sighing / and seldome or neuer laughing / you giue occasion after to speake of it / vnto the which place I reserue the answere. * Psal. 36. 3 ber. 6.

To the eight.

We are no Stoikes / that we should not be touched with the feeling of our greefes / if our complaintes be excessiue / shewe them / and we will abridge them. What errours we defende / and howe you maintaine your parte by the worde of God / it will appeare in the discourse of your booke.

To the ninthe.

There finding fault without cause in the ceremonies of baptisme / can not barre vs / from finding fault / where there is cause. We allowe of the baptisme of children / and hope through the goodnesse of God / that it shall be farre from vs / euer to condemne it. But to let your slaunderous tonge goe (all the strings wherof ye seeme to haue loste / that it may the more freely be throwne out / and walke against the innocent.) where / where is the modestie you require in other / if not entring to iudge of things vnknowne / which dare insinuate to the Magistrate / that it is like they will condemne children baptisme / which do baptise them / preache they should be baptized / and which did neuer by syllable / letter / or countenaunce / mislike of their baptisme?

To the. 10. 11. and. 12.

I answere as vnto the fifthe / and for further answere / I will referre the reader to those places / where occasion shall be giuen to speake of these things againe.

To the. 13.

This is a braunche of the. 8. and added for nothing else but to make vp the tale.

To the. 14.

We feare no shedding of blud in her maiesties dayes / for maintaining † which we hope we shall be able to proue out of the worde of God / and wherein we agree with the best reformed churches / but certaine of the things which we stand vpon are such / as that if euery heire of oure heade were alyue / we ought to abyde them for the defence of them. We bragge not of any the least attaine of suffering / but in the feare of God / we hope of the assistence of God hys holy spirite to abide / whatsoeuer he shall thinke good to lay

With. vs

vs wyth/either for profession of this/or any other hys truthe whatsoeuer.

To the.15.

We make no seperation from the church/we go about to seperate all those thynges/ that offende in the churche/to the ende that we being all knit to the sincere truthe of the gospell/myght afterwardes in the same bonde of truthe/ bee more nearehye and entierlye wyned together. Wee endeuoure that euery church hauing a lawfull pastor/ which is able to instructe/all myght be ranged to theyr proper churches/whereas diuerse/vnlesse they goe to other then theyr owne parishes/are lyke to heare fewe sermons in the yeare/ so farre are we from wythdrawing men from theyr ordinarie churches and pastoures. Let hym that murmyreth against any pastor wythout good cause/beare the punishment: as for mucighing against heaping of tyeing vppon hymg/and toyning steple to steple/ and non residence and suche ambition and tyrannie/ as reareth the sway in diuers ecclesiasticall persons/ if the pyece of the pacification/be the offendyng of the Lord/it is better you be displeased/then God be offended.

To the.16.

Wee stay our selues wythin the bondes of the woorde of God: we professe oure selues to be of the nombre of those/whyche shoulde * growe in knowledge/ as we be in age/and wyhych labour that the image of God may be daily renued in vs/ not onely in holynesse of lyfe/but also in * knowledge of the truthe of God/ and yet I knowe no question moued/ wyhych hathe not beene many yeares before in other Churches reformed/ holden as truthe/ and therefore practised/ and in oure Churche also haue beene some yeares debated.

* Ephe. 4. 13. * Col. 3. 10.

To the.17.

If we defende no falshoode or inconuenient thyng/ we can not be counted stubborne or wilfull/whereof/we offer to be tryed by the indifferent reader. For wayward-nesse and inhumanitie/ woes thynche it a fault/ as we esteeme godly societie and affabilitie to be commendable: and what is oure behauioure herein/ we likewyse referre to their iudgementes/ wyth whome we are conuersaunt/ and haue to doe wyth/ being misiudged and butrucly condemned of you/ we iudge not/ condemne no man/ their dyces we condemne/ so farre forthe as the lykes of oure vocation doe permitte vs.

To the.18.

Wee allowe of common weales/as wythout which/the church can not long continue/we speake not against ciuill gouernment/ nor yet against Ecclesiasticall/ further then the same is an enimye to the gouernment/that God hath instituted.

To the.19.

If we geue honoure and reuerence to none/lette vs not onely haue none agayne/ but lette vs be had as those that are vnworthye to lyue amongste men. I feare there be of those/wyhych are youre fauourers/Ecclesiasticall persones/that if they shoulde meete wyth my Lord Mayor of London/ woulde straine curtesie/ whether he or they shoulde putte of the cappe first. Wee giue the titles of Maiestie/to the Queene our soueraigne/ of grace/to Duke and Duchey/of honoure to those which are in honoure/and so to euery one/according to theyr estate. If we misse/it is not because we are not willing/ but because we knowe not alwayes what pertaineth vnto them/and then owe vnto vs pardonable. For answering churlishly/it is answered before in the seuenth Article.

To the.20.

Wyth acknowledging of oure manyfolde wantes and ignorances/ we doubte not also to take vppon vs/wyth thankes geuing/that knowledge/ wyhych God hathe geuen to euery of vs according to the measure of hys/we seeche not to please oure selues/but the Lorde and oure brethren/yea all men/in that wyhych is good. Wee reuerence other mennes gyftes/so as we thinke the contempt of them/redoundeth to the giuer. Therefore although the common infection be in vs/yet we hope pride dothe not raigne in oure mortall bodyes.

To the.21.

Wee holde that it is no Ministers parte/ to chuse hys owne place where he wyll preache/but to tary vntill he be chosen of others. Likewyse/ that he insinuate not hym selfe/but abide a lawfull calling/and therefore thys can not agree to vs/ but to those rather/wyhych content them selues wyth a rouing and wandering ministerie/ and detaine the

the ministers owne presenting and offering hym selfe or ever he be called.

To the .11. and .13.

I answere as to the fifthe/and touching the .13. referre the reader to a further answere in that place/where occasion is offered to speake of it agayne.

To the .14.

So farre forth as we may (for the infirmities wherewith we are enclosed) we endevoure to adorne the doctrine of the gospell/which we profesle/we seeke not the admiration of men if God be gone/ that we have honest reporte/ we thynke we ought to maintayne that/to the glory of God and advauncement of the gospell. What is ouer straightnesse of lyfe any other/then is required in al christians/we lying in (I am sure) no Monachisme or Anchoritme/we eate and drynke as other men/ we lyue as other men/we are apparelled as other men/we lie as other men/ we vse those honest recreations that other men we/ and we thinke there is no good thyng or commodite of lyfe in the worlde/but that in sobrietie we may be partakers of/ so farre as our degree and calling will suffer vs/ and as God maketh vs able to have it. For the hypocrisie that you so often charge vs with/the day shall trie it. If any names ioyne with vs/with myne to contend/it is against our will/notwithstanding we know none/ and what great sutters and contenders they be which cause this cause/let all men iudge.

To the two next sections.

Do you thinke to mocke the worlde so/ that when you have so vnmanly and so haynously accused/you may wipe your mouthe/ and say as you did before that you will not accuse any? and as nowe/that you will leave the application? Is not thys to accuse/to say/that the authors of the Admonition doe almoste plainly profesle Anabaptisme? is not thys to apply/to say that they agree with the Anabaptistes in all the fayned practises and qualities? You woulde fayne strike vs/ but you woulde doe it in the nyght/when no man should see you/and yet if you have to doe against Anabaptistes, you nede not feare to proclaime your warre against them. You have a glorious cause/you shal have a certaine victorye. I dare promise you/ that you shall have all the estates and orders of thys realme to clappe their handes and syng youre epinicia, and triumphant songes. But that you woulde conney your sting so priuely and hyllingly/ as the Adder doth/ it carieth with it a suspition of an euill conscience/and of a wicke cause/thou you make the worlde beleeue you have.

From moreouer, &c. vnto To conclude.

Nowe you cary vs from the Anabaptistes in Europe/vnto the Donatists in Affrike/and you will paynte vs with their colours/but you want the eyle of truth/or likelyhode of truthe/to cause your colours to cleaue/and to endure. The Lorde be praysed/ that your breathe/although it be very ranke/yet it is not so strong/that it is able/ either to turne vs/or chaunge vs/into what fashion it pleaseth you. I shall desire the reader/ to loke Theodoret. lib. 4. de fabulis hereticorum/ and Augustin/ad quod vult Deum/ and in hys first and seconde bookes/against Petilians letters/ where he shal finde of these heretikes/that by comparing them with these/ to whome maister Doctoure lyketh them/the smoke of thys accusation might the better appeare/for these slaunders are not worthe the answering. To thys division from the Churches/and to youre supposed conuenticles/ I have answered. They taught that there were no true churches but in Affrica/we teache nothyng lesse/ then that there is no true Churche but in Englande. If the churches be considered in the parties/whether minister/ or people/ there is none pure and vnspotted/and thys is the fayth of the true Church/and not of the Donatistes. If it be considered in the whole and generall gouernment/and outwarde politie of it/ it may be pure and vnspotted/for any thyng I knowe/ if men would labour to purge it. The Donatistes vaunted them selues to be exempted from synne/and what lyke ryphode is there betweene any assertion of the authors of the Admonition/ and thys fansye of the Donatistes. To the last point of no compulsyon to be vsed in matters of religion denying it to be true/ I reserue the further answere to another place.

To the nexte section.

Solomon sayth/ the beginning of the wordes of an vnwise man is foolishnes/ but the later end of them is meere madnes: euen so it falleth oute by you: for whylest you suffer youre selfe to be caryed headlong of youre affections/ you hurle/ you knowe not what/ nor at whome/ what so euer commeth to hande/ and speake thynges that the

Eccle. 10. v. 13.

the eyes and eares of all men/heare/and see/to be otherwise/whilest you compare them to Anabaptistes and Donatistes/some trende of youres might thinke/you saide truely/ because suche alwayes seeking darke and solitarie places/might happely haue some fauourers/which are not knowen: But when you ioyne them with the papists/which are cõmonly knowne to all men/whose doctrine they impugne/as well as you/whose marks and badges they can lesse away with/then you/whose companie they flie more then you/ whose punishment they haue called for more then you for your part haue done/and therefore are condemned of them as cruell: when you/oftentimes carye away the name of mildenesse and moderation/which forsothe knowe (as you haue protested) no commaundement in the scripture/to put heretikes to death: when I say/you ioyne them thus with Papistes/you we not only leese your credite in these vntrue surmises/(wherin I trust/ with the indifferent reader you neuer had any/)but you make al other things suspected/ which you affirme/so that you giue men occasion to take vp the common prouerb against you/I will trust you no further then I see you. After you haue thus poked them wyth the papistes/you goe about to shewe wherin they drawe with them. ¶ Wherein first I aske of you/if all they that affirme or doe any thing/that the enemies of the churche doe/ are forthwith ioyned and conspired with them against the churche? what say you to S. Paule that ioyned with the *Pharisies in the resurrection/with the false Apostles in taking no* wages of the Corinthians/our sauioure Christ/which spake agaynste the Iewes/which were then the only people of God/as the Gentiles did which were their enemies: will you say therfore/that either S. Paule ioyned with the Pharisies or false Apostles/against the church/or that our sauior Christe ioyned agaynst the Iewes with the Gentiles: but let vs see your slaunders particularly.

*Act.23. v.6. *2.Cor.11. v.12. 1.Cor.9.

To the first.

They we not deme/but there is a visible churche of God in England/and therefore your saying of them/that they we almost in plaine and flat termes say/that we haue not so muche as any outward face and shew of the true church/argueth that you haue almost no ioue in you/which vpon one word once vttered/contrary to the tenure of their booke/ and course of their whole life/surmise thus of them: and how truely you conclude of that worde (I marce) it shall appeare when we come to that place.

To the seconde.

I haue answered this in the.2.article of Anabaptisme that you charge vs with.

To the thirde.

This also is answered in the thirde.

To the fourthe.

I answere/that they do not condemne it wholely/but finde fault with it as in some poyntes disagreeing with the worde of God.

To the fifthe.

All men shall perceiue/when I come to that place/howe you haue racked theyr wordes to an other sense then they spake them. In the meane season/it is enoughe that they confesse that reading in the churche is godly.

To the sixthe.

I haue answeared in the tenth Article of Anabaptisme.

To the seuenth.

I answere that Doeg/when he sayde that Dauid came to Abimelech/sayde nothing but truthe/and when they that witnessed against Christ that he sayd/destroye the temple/and in three dayes I will builde it vnagaine/sayd nothing/but that oure sauioure Christ sayde. But yet Doeg was a slaunderer/and the other false witnesses: because the one spake it of minde to hurt/and the other vnderstoode it of an other temple then oure sauioure Christ ment it: so although you doe in parte rehearse theyr wordes/ yet taking them contrary to their meaning (which might easely appeare by the circumstances) I see not howe you can be free from these faultes/vnles it be done ignorantlye whiche I wishe were true for your owne sake. And heere I will desire thee gentle reader to marke with what conscience this man sayth/that they are ioyned and confederate with papistes against the church. The papistes mislike of the boke of common prayer/ for nothing else/but because it swarueth from their masse boke/and is not in all poyntes like vnto it. And these men mislike it/for nothing else/but because it hathe too muche likelihoode vnto it. And iudge whether they be more ioyned with the papistes/whiche

woulde haue no communion nor fellowshyp wyth them / neyther in ceremonies nor doctrine/nor gouernement/or they/which forsakyng their doctrine/retayne part of their ceremonies/and almost their whole gouernment: that is/they that seperate themselues by three walles/or by one: they that would be parted by the broade sea from them / or which would be deuided by narowe water/where they may make a bridge/to come in agayne/ and displace the truthe of the gospell/as they haue done in tymes past. They that wolde not only vnhorse the Pope/but also take away the stirrops/wherby he should neuer get into the saddle agayne: or they which being content with that that he is vnhorsed/ leaue hys ceremonies and hys gouernment especially/ as stirrops/wherby he may leape vp agayne when as occasion serueth. They that are content/only to haue cut the armes and body of the tree of Antichristianitie / or they which would haue stumpe & roote all vp.

The last section.

After you haue all to be blacked and grimed with the incke of Anabaptisme / Donatisme/and Papisme those whome you founde cleare from the least spotte or speche of any of them: you whet the swoorde/and blowe the fire/and you will haue the godly Magistrate minister of your choler/and therfore in steade of feare of keeping the multitude of your lyinges/forgoing your pompe and pride of men/and delicacie of fare/vnlawfull iurisdiction/which you haue and hereafter loke for/conscience/religion/and establishment of the common wealth/must be pretended. What/haue you forgotten that whyche you sayd in the beginning/that you accused none / but suspected certayne? would you haue the swoorde to be drawne vpon your suspitions? But nowe you see that they whome you haue accused/are nothyng lyke either Anabaptistes/Donatistes/or Papistes/and your selfe most vnlike vnto hym/that you professe to be/and that you see / that all your slaunders are quenched by the innocencie (as it were by water) of those men/whome you so hainously accuse: you are to be put in minde/of the lawe of God/which decreeth / that he whych accuseth an other/if he proue it not/shall suffer the punishment which he should haue done/agaynste whome the accusation had been vtterly proued. The Romanes did nourishe in Capitolio/certeine dogges and geese/whiche by their barkyng and gagling/ should geue warninge in the nyghte/of theues that entred in: but yf they cried in the daye tyme/when there was no suspition/and when men came in to worshyp / then their legs were broken/because they cried/when there was no cause. If therfore/he haue accused vnduly/then he is worthy to haue his diet alowed hym of the common charges. But if otherwise/we desire not that hys legges may be broken (as theirs were.) But thys we humbly craue / that if thys oure answere we not sufficiently purge vs/that we maye be sifted and searched nearer/that if we nourishe any such monstruous opinions / (as are furnished) we may haue the rewarde of them: if we do not/then at the least/we may haue the good aduaring/ agaynst suche slaunderous tongues/ seeing that God hathe not onely committed vnto the Magistrate/the safetie of our goodes and lyfe / but also the preseruation of oure honest reporte.

¶ The Replie vnto the Answere of the Preface.

IT may be sayde vnto you/that which Aristotle sayd of a certaine Philosopher/that he knewe not hys owne voyce. For if that you had remembred/that which you doe so often promise/that you will not answere woordes/but matter/the Printer shoulde not haue gained so muche/men shoulde not haue bestowed so muche money of a thing not of so great value/nor that (which is more) the world should not be burdened wyth vnprofitable writyngs. For howe often runnings out haue you / to drawe the authors of the Admonition into hatred/by mocking bitterly against their vnlearnednesse/maliciousnesse/&c. (as it pleaseth you to terme it) so that if there were anye excesse of speache in them/you haue payed it againe with measure prested downe/and running ouer. Howe often charge you them wyth pride/and arrogancie / men that confesse once or twyse of themselues/their want of skill/ and which professe nothyng of thē selues/but only a bare and naked knowledge of the truthe/which may be done with modestie/euē of them which haue no learning. And yet those that knowe them/knowe that they are neyther voyde of the knowledge of the tongues/nor of the liberall Artes / albeit they do not make so many woordes of it as you. *Solomon sayethe / that he that is despised/and hathe but one seruaunt is better/then he which magnifyeth and setteth oute hym selfe / and yet wanteth bread. Wherby he meaneth that the man/that hathe but a little / and caryeth hys countenaunce *Pro.12. v.9.

terrance accordingly/is much more to be esteemed/then he which beareth a great port/with
not to supporte it. These brethren haue not vndertaken the knowledge of Logike/
Philosophie/and other schole learning/wherof notwithstanding they are not destitute:
you/in so often reprouing them/with the ignorance of them/would make vs beleeue/
that you are so notable a Logician and Philosopher/as if Logike and Philosophie had
bene borne with you/and shoulde die with you: when as it may appeare/partly by that
which hath bene spoken/and partly by those things that wil fall out hereafter/that you
are better acquainted with the names of Logike and Philosophie/then with any sounde
or substantiall knowledge of them. But let that be ỳ vniuersities iudgement/where you
haue ben brought vp/and are best knowne. To recurre to your vnprofitable excursions/
howe often times in your boke/do you pull at the magistrates sworde/and what sworde
you would haue I leaue to the consideration of all men/seing you are not satisfied with
their imprisonment/wherevpon also doeth ensue the expence of that which they haue.
What matter is in all these/that bringeth any helpe/to the decision of these causes/ỳ are
in question betweene vs: how many leaues haue you wasted/in confuting of the quotati-
ons/which (you say) are vaine/foolish/vnlearned/and to no purpose of that/for which they
are alleaged? And if they be so/where learned you/to spend so much time/about them?
Did you neuer learne/that Ipsum, tame Ipsudes axia, elegchein, tòn atopòn esse/to con-
fute trifeling things seriously/as a pointe of those/which haue no iudgement/to knowe
what is meete for the time and place/and other such circumstances? If I shoulde of the
other side now go about to maintaine euery place/to be no vnfitly quoted/vnto that ende
wherfore it is alleaged/and shew how vnaptly your reprehensions are/and how smal cause
you haue/to lead them oftentimes/so gloriously in triumph (as you do) which I assure
you/I could do in the most places. As what coulde be more fitly alleaged/to induce to
reade the boke/then that they should trie all things? what more fitly/to holde men from
rashe condemning of things/then that they should be slowe to speake? what more fitly/to
moue that they should not misliike of the goodnes of the cause/for the simplicitie or base
degree/of them that defend it/then/that we should not haue the fayth of our Lorde Je-
sus Christ/in respect of persones? and what more vnaptly done/then that you shoulde
whip them/for the printers fault/in putting one place for another. If I say/I shoulde
thus go about/to make good euery place/howe euil should I deserue/either of learning/
or of the truth it selfe/in blotting of much paper/whereby no profit would come to ỳ rea-
der? And if the dayes of a man/were as many/as the dayes of an Oke/I would neither
willingly trouble/nor be troubled/with such strife of wordes. Seeing therfore/God hath
shut vs in so narow termes/me thinke/men should haue conscience of pestering ỳ world/
with such vnprofitable treatises.

Therfore all these/and whatsoeuer else wandering wordes/I shall meete with in
this boke/I meane (by Gods grace) as dead things/and nothing worth/to bury in si-
lence/and will answere to those things/which touche the matters that lie in controuersie
betweene vs. And as for the vnlearnednes/blind zeale/malice/intollerable pride/contempt
of all good orders/and twentie suche more things/wherewith

Doctor chargeth vs/if
our life and conuersation doth not confute them sufficiently/our wordes and profession of
our selues/wil not do it: and therfore/we shal first stay our selues with/the testimonie of
our owne consciences/and then in the equitie of the iudgement of all those/which shal in-
differently consider these things/that we are charged with. And as for the sworde/that
is so hotly and hastely called for/we hope it be in their handes/which will vse it better/
then they are by you directed.

To come therfore vnto the matter/out of the places of the 20. of Mathewe/& the
22. of Luke/where our sauioure Christe/vpon occasion of the mooued request of the
sonnes of Zebede/putteth a difference/betweene the ciuil & ecclesiasticall function/he pla-
ceth the distinction of them in two poyntes/wherof the one is/in their office/the other is
in their names and titles.

The distinction of the office he noteth/in these wordes/the kings of the Gentiles
haue dominion ouer them/and the princes exercise authoritie ouer them/but it shal not be
so with you. Wherupon the argument may be thus gathered/that/wherein the ciuil ma-
gistrate is seuered from the ecclesiasticall officer/doth not agree to one minister ouer an o-
ther. But the ciuill magistrate is seuered from the ecclesiasticall officer/by bearing domi-
nion. Therfore bearing dominion doth not agree to one minister ouer another.

Touching

Touching their names and titles/he putteth a difference in these wordes. And they are called gracious Lordes/but it shall not be so with you. And so the argument may be framed as before/that for as muche as they are styled in titles/and that to the ciuil minister dothe agree the title of gracious Lordes/ therefore to the Ecclesiasticall minister the same doth not agree/for as it is fitte/that they whose offices carry an outward maiestie and pompe should haue names agreeable to their magnificence/ so is it meete/ that those that God hathe remoued from that pompe and outwarde shewe/ shoulde likewise be remoued from suche swelling and lofte titles/as doe not agree with the simplicitie of the ministerie which they exercise. And wherras it myght seeme somewhat vniuste/that he that hathe the greater giftes/should not be preferred to those which haue lesse/our saiuoure Christ sheweth that the matter is farre otherwise/ for by howe muche euery man doth excell his fellowe in the gifftes of the holy ghoste/ by so muche more/ he ought to employ him selfe to the benefite of others/so that in a manner he should become (as it were) their seruaunt to doe them goode: which although it be in parte common to the ciuil magistrate with the minister of the worde/yet he dothe neuer let downe him selfe so lowe/nor swerueth his seruice either to the church or common wealth/but that he dothe and ought in that seruice to retaine that dignitie and countenaunce/ with the markes & notes thereof/ which his princely estate dothe require.

In the ende/he propoundeth him selfe for example/in whome he setteth before their eyes/a perfect paterne of the ministerie: for seeing he being Lord/tooke vpon him to be a seruaunt/& being Emperor and king of heauen and earth/was content to swante all the glory & shew of the worlde (his ministerie so requiring) it should be great shame for them which were his disciples/chosen out for the ministerie/not to content them selues/but to aspire vnto such offices & dignities/as they dreamed of.

Against this is sayd/that the places do nothing else but condemne ambitious desire and tirannicall vsage of authoritie/and doth not barre the ministers of these things.

Then be like all those godly & learned men/which haue vsed these places to proue ỳ the Pope which professeth him selfe to be an ecclesiasticall person/ ought not to haue the ciuil sworde/nor to vsurpe vnto him self such glorious pompe/haue abused them. For you teach him howe he should behaue/that there is nothing forbidden but ambition and tirannie/and in dede this is the answere of all the Papistes to that obiection. The bishop of Sarisbury so alleageth this place in hys defence of the Apologie against master Harding. pag. ppc. 553.

But Musculus a learned man is of ỳ iudgement. And M. Caluin (as learned as he with diuers other) are of that iudgement that I haue alleaged: this is no great proofe of your side/nor reproofe of ours/let vs therfore see the reasons wherwith this exposition is warranted/Muscules reason is this/that if he should haue ment that the Apostles should haue bene equall and none greater then another/then there should be equalitie of al/ and none shoulde haue authoritie ouer other. And so there should be no degrees of the Prince & subiect in the common wealth/of master and seruaunt in a familie/ of people & minister in the church. But it is no good reason to say/there is/nor ought to be/any inequalitie amongst ỳ apostles/therfore there is none/nor ought to be none at al. Or to say there is no inequalitie amongst ỳ pastors/therefore there is no inequalitie betweene ỳ pastors & the people/for as common wealthes/and families/and churches/are preserued by inequalitie/and in that some are higher/and some are lower/some rule/and some obey: so are the same likewise preserued by equalitie of certaine amongst them selues/as albeit the Consuls in Rome/were aboue other officers/& the people/yet were they equall betweene them selues. And although it be the preseruation of the familie/that the master should be aboue the seruaunt/& the father aboue the sonne/yet it tendeth also to the quiet of ỳ house that the seruaunts amongst them selues/and the brethren amongst them selues/ should be equall. And so we graunt/that for the preseruation of the church/ it is necessary ỳ there be some should beare rule/and other should be vnder their rule/but I deny/that thereof followeth/that one minister should beare rule ouer an other. Wheras master Muscules sayth that Peter was found in many places chefe amongst the rest/ if he meane as Eusebius. 14. cap. lib. 2. dothe/which sayth/ that he was tes arches eneka tôn loipôn apostolôn proegeiron for his vertues and gyftes he had/one that spake before the rest/ and in the name of the rest/ (which he seemeth to doe in that he doth not absolutely giue any chefetie vnto him but only in certaine places) I agree with him/and do not deny/but such chiefetie may be amongst the ministers/as shal appeare more at large hereafter.

This interpretation of M. Muscules (master D. saith) must needs be true/or else

Chriſte ſhoulde reiect Princes and Magiſtrates/emongſt bothe Chriſtians and other. I haue ſhewed that it doth not followe becauſe he forbiddeth that rule vnto the miniſters/therefore he forbiddeth it ſimply and altogyther/no more then the lawe which forbiddeth that any ſtraunger ſhould be king of the realme / forbiddeth therefore that there ſhoulde be no king of the realme. Wheras you ſay maiſter Muſculus teacheth howe he ought to rule which ruleth/& what he ought to be/ I haue tolde you before/other thinke otherwiſe/and therfore you haning ſet downe his iudgement before / needed not to haue repeated it here againe. But the Greeke wordes (you ſay) catakyrieuouſin kai cataxouſiazouſin doe ſignifie to rule wyth oppreſſion/and why may not I ſaye that thys preposition cata, bothe not ſignifie heere a peruerſneſſe of rule / but an abſolutneſſe and a full power and iuriſdiction as catamathein, catalambanein is not to learne/or to perceiue euilly and peruerſly/but to learn exactly/and to perceiue throughly and perfectly? but what neede we to followe coniectures in ſo plaine a matter? when as S. Luke vſeth the ſimple wordes without any compoſition of exouſiazein kai kyrieuein? doe you not perceiue that the preposition wherin you put ſo great confidence/deceiueth you/ beſides the manifeſt vntruthe you commit in ſaying / that all three Euangeliſtes haue katexouſiazouſin & katakyrieuouſin. Furthermore you ſay / that our ſauioure Chriſte ſaythe not/that no man ſhall be great amongſt them/but he that deſireth to be great amongſt them. He had ſayde ſo before when he had ſayd it ſhall not be ſo amongſt you/and therfore needed not to repeate it: and yet an other Euangeliſt ſaythe not/he that deſireth to be great/but let the greateſt among you/be as the leaſt. Wherby he bothe not reprehende only the deſire of being great/but will not haue them to be one aboue an other.

Luke.22. v.26.

To the laſt reaſon.

Laſt of all you conclude that oure ſauioure Chriſte in the.20.of Mathewe/reproueth the ambition of the ſonnes of Zebedee / and in the.22.of S. Luke all the reſt of the Apoſtles / I graunte you/ he bothe ſo/ and that coulde not be done better/then in telling them/that they deſired things not meete for them / and which woulde not ſtande wyth their calling. And if as you ſay the ambition only was reprehended/and the deſire of rule to oppreſſe others wyth/the anſwere you attribute to our ſauioure is not fit / for they ought haue replied and ſaide that he forbad tyrannicall rule and oppreſſion of their inferiours/but they deſired that which was a moderate and wel ruled gouernmēt. And ſeemeth it vnto you a probable thing/that S. Luke meaneth tirants and oppreſſors/when as he ſaythe/they are called beneficiall or gracious Lordes? men do not vſe to call oppreſſors/mercyfull or mountifull Lordes./ neyther is it to be thoughte of all the Apoſtles/ that they deſired rule one ouer another / to the ende that they woulde vſe crueltie/ or tyrannie/or oppreſſyon / one ouer an other/for that were to doe them great iniurie. Beſides that it is ſayde/that the reſt of the diſciples diſdained at the two brethren/ whyche they would not haue done/if they had had any purpoſe or minde to haue oppreſſed them. then they would haue contemned them / rather then haue diſdained them / if they had broken out into ſuche groſe faultes. For Ariſtotle teacheth that nemeſis (whych is the ſame that agamacteſis is/ the verbe wherof the Euāgeliſt vſeth) is againſt thoſe/that are ſuppoſed of them that beare the diſdaine / to be lifted vp higher and into better eſtate then they are worthy of: whych agreeth wyth that interpretation which I haue alleaged/ and can not agree wyth the other/which you ſet downe. For who (ſpeaking properly) would ſpeake after thys ſort. The reſidue of the Apoſtles diſdained at the two brethren/ as thought them vnworthy that they ſhould beare tiranicall rule ouer them.

In hys rethor. ad Theod.

To the ſection that beginneth touching the place in.23. of Mathew/and ſo vntill howe aptly.

Concerning the expoſition and ſence of that place/I agree wyth you / and ſuppoſe that it is quoted of the authors of the admonition/rather to note the ambition of certaine/ which gape greedily at theſe biſhoprickes which we haue / to the ende they myghte be ſaluted by the name of Lordes/and honoures/then to proue that one miniſter ſhould not haue dominion ouer another. And therefore although theſe places be againſte no lawfull authoritie of any eſtate or condition of men / yet as they are aptly alleaged againſte the biſhop of Rome/the one againſt his eſtate and authoritie ſimple/the other againſt hys tiranny and euill vſage of him ſelfe in that authoritie/ſo it may be aptly alleaged againſt

any other/which shall fall into the like fault of the bishop of Rome. The pureneſſe that we boaſte of/is the innocencie of our ſauioure Chriſte/who ſhall couer all oure vnpureneſſe/and not impute it vnto vs. And for ſo muche as fayth purifyeth the heart/we dout not/but God of hys goodnes hath begon oure ſanctification/and hope that he will make an ende of it/euen vntill the day of our Lord Ieſus. 13

Albeit we holde diuers poyntes more purely then they we / which impugne them/ yet I knowe none that by comparison/hath eyther ſayd/or written / that all thoſe that thinke as we do in thoſe poyntes are more holy and more vnblameable in life/then any of thoſe that thinke otherwiſe. If we ſay / that in thoſe poyntes which we holde from them / that we thinke ſoundlier then they do/we are ready to proue it / if we ſaye alſo/ that we liue not ſo offenſiuely to the world/commonly/ by getting ſo many liuings into our handes/as would finde foure or fiue good learned able miniſters/all the worlde will beare vs witnes. Other pureneſs we take not vpon vs. And therfore/as the name was firſt by the Papiſtes maliciouſly inuented/ ſo is it of you verye vnbrotherly confirmed. Whereas you ſay/that they are Puritanes / which ſuppoſe the churche which they haue deuiſed/to be without all impuritie/if you meane without ſinne/you do notably ſlaunder them/and it is already anſwered. If you meane / that thoſe are Puritanes or Catharans/which do ſet forth a true and perfect patern or platforme of reforming the church/ then the marke of thys hereſie reacheth vnto thoſe / which made the booke of common prayer/which you ſay is a perfecte and abſolute rule to gouerne this church/ wherin nothing is wanting or too little/nor nothing running ouer/nor too muche. As for the Catharans (which were the ſame that are otherwiſe called Nouatians) I knowe no ſuche opinion they had / & they whom you charge/are as farre from their corruption as you be.

An anſwere to that which is contained in. 20. 21. and. 22. page/ vntill. Now if eyther godly Councels.

YOu geue occaſion of ſuſpition/that your ende will be ſkarce good / which haue made ſo euill a beginning. For whereas you had gathered out of the Admonition/that nothing ſhould be placed in the Church/but that God hath in hys word commaunded/ as though the wordes were not plaine enoughe/you will giue them ſome lighte/by your expoſition. And what is that? you anſwere that it is as much as though they would ſay/ nothing is to be tollerated in the churche of Chriſte/touching either doctrine/order/ceremonies/diſcipline/or gouernment/except it be expreſſed in the worde of God. Is this to interprete? is it all one to ſay; nothing muſt be placed in the church: and nothing muſt be tollerated in the churche? he hath but ſmall iudgement/that can not tell/ that certaine things may be tollerated and borne with for a time/which if they were to be ſette in and placed/ ſould not be done without the great fault of them that ſhould place them. Agayne/are theſe of lyke waighte/except it be commaunded in the worde of God: and except it be expreſſed in the word of God? many things are both commaunded and forbidden/of which there is no expreſſe mention in the word/which are as neceſſarily to be followed/or auoyded/as thoſe/whereof expreſſe mention is made. Therfore vnleſſe your waightes be truer/if I could let it/you ſhould waighe none of my wordes. Hereuppon you conclude/ that their arguments taken ab authoritate negatiuè, proue nothing. When the queſtion is of the authoritie of a man/in deede it neither holdeth affirmatiuely nor negatiuely. For as it is no good argument to ſay/it is not true becauſe Ariſtotle or Plato ſayde it not: ſo is it not to ſay/it is true/becauſe they ſayde ſo. The reaſon whereof is / becauſe the infirmitie of man can neyther attaine to the perfection of any thing / whereby he might ſpeake all things that are to be ſpoken of it / neyther yet be free from erroure in thoſe thynges/ which he ſpeaketh or geueth out/and therfore this argument/ neither affirmatiuely/ nor negatiuely/compelleth the hearer: But only induceth hym to ſome liking or miſliking of that/for which it is broughte / and is rather for an oratoure to perſuade the ſimpler ſorte then for a diſputer to enforce hym that is learned. But for ſo muche as the Lorde God/ determining to ſet before our eyes a perfecte fourme of hys churche / is bothe able to doe it/and hath done it/a man may reaſon bothe wayes neceſſarily. The Lorde hathe commaunded it ſhould be in his churche: therfore it muſt. And of the other ſide/he hathe not commaunded: therfore it muſt not be. And it is not harde to ſhewe/that the Prophetes haue ſo reaſoned negatiuely. As when in the perſone of the Lorde the Prophet ſaythe/

*Ieremi.7. b.11.32.34 *Esa.30. b.2.

*wherof I haue not spoken / & which neuer entred into my heart: and as where he condemneth them / * because they haue not asked counsell at the mouth of the Lorde. Wel you say / that in matters of faithe and necessary to saluation it holdeth / which things you oppose after and set against matters of ceremonies / orders / discipline and gouernment / as though matters of discipline and kinde of gouernment were not matters necessarye to saluation / and of faith. The case which you put / whether the bishop of Rome be head of the church / is a matter / that concerneth the gouernment / and the kinde of gouernmēt of the church / and the same is a matter that toucheth faith / and that standeth vpon oure saluation. Excommunication / and other censures of the churche / which are forerunners vnto excommunication / are matters of discipline / and the same are also of faythe and of saluation. The sacraments of the Lord his supper / and of baptisme are ceremonies / and are matters of faith and necessary to saluation. And therfore you which distinguish betwene these / and say / that the former / that is matters of faithe and necessary to saluation may not be tollerated in the church / vnles they be expressly contained in the word of god or manifestly gathered: But that this later which are / ceremonies / order / discipline / gouernment in the church / may not be receiued against the word of God / and cōsequently receiued if there be no word against them / although there be none for them: you I say distinguishing or diuiding after this sort / do proue your selfe to be as euill a deuider / as you shewed your selfe before an expounder / for this is to breake in peces / & not to deuide.

And it is no small iniurie which you we vnto the word of God / to punne it in so narrowe roume / as that it should be able to direct vs / but in the principall poyntes of oure religion / or as though the substance of religion / or some rude and vnfashioned matter of building of the church were vttered in them / and those things were left out / that should pertaine to the fourme and fashion of it: or as if there were in the scriptures onely to couer her nakednes / and not also chaines and bracelettes and rings / and other iewelles / to adorne hir and set hir oute / or that to conclude / there were sufficient to quench hir thirst / and kill hir honger / but not to minister vnto hir a more liberall / and (as it were) a more delicious and daintie diet. These things you seeme to say / when you say / that matters necessary to saluation and of faythe are contained in the scripture / especially when you oppose these things / to ceremonies / order / discipline / and gouernement.

And if you meane by matters of faithe & necessary to saluation / those without which a man can not be saued / then the doctrine that teacheth there is no free will / or prayer for the dead / is not within your compasse. For I doubt not / but diuers of the fathers of the Greke churche / which were great patrons of free will / are saued / holding the foundation of the faith / which is Christe. The like might be sayd of a nombre of other / as necessary doctrines as that / wherin men being misled / haue notwithstanding bene saued. Therfore seeing that the pointe of the question lieth chiefly in this distinction / it had bene good that you had spoken more certainely and properly of these things.

But to the ende it may appeare / that this speache of youres / dothe some thyng take vp and shrinke the armes of the scripture / which otherwise are so long and large: I saye that the word of God containeth the direction of all things pertaining to the churche / yea of whatsoeuer things can fall into anye parte of mannes life. For so Solomon sayth / in the second chapter of the Prouerbes. My sonne / if thou receiue my words / and hide my precepts in the. &c. then shalt thou vnderstand iustice and iudgement / and equitie / and euery good way. S. Paule saythe 1. Cor. 10. that whether we eate or drynke / or whatsoeuer we do / we must do it to the glory of God. But no man can glorify God in any thing but by obedience / and there is no obedience but in respecte of the commaundement and word of God: therfore it foloweth that the worde of God directeth a man in all his actions: and that which S. Paule said of meats and drinkes that they are sanctified vnto vs by the worde of God / the same is to be vnderstanded of all things else whatsoeuer we haue the vse of. But the place of S. Paule in the. 14. to the Rom. is of all other most cleare / where speaking of those things which are called indifferent / in the ende he concludeth / ✠ whatsoeuer is not of faith / is sinne: but faith is not but in respecte of the word of God / therfore whatsoeuer is not done by the worde of God / is sinne. And if any will say ✠ S. Paule meaneth there a full persuasion and plerophorian that that which he doth is well done / I graunt it. But from whence can that spring but from faithe / & howe can we persuade and assure our selues / that we do well / but whereas we haue the words of God for our warrant: so that the Apostle by a metonimie Subiecti pro adiuncto, dothe

ſtud to vnderſtand from whence ꝯ aſſured perſuaſion doth ſpring: whereupon it falleth 15
out/that for as much as in all our actions euen ciuil and priuate we ought to ſeke the
direction of the worde of god in matters of the church & which concerne all/there may be
nothing don but by ꝯ worde of god. Nei ꝯ we ſay/as you charge vs in theſe wordes when
you ſay/that we ſay (that no ceremonie. &c. may be in the churche except the ſame be ex-
preſſed in the worde of God)but that in making orders and ceremonies of the churche/it
is not lawfull to do what men liſt/but they are bound to followe the generall rules of the
ſcripture/that are giuen to be the ſquire/ whereby thoſe ſhoulde be squared oute: which
rules I will here ſet downe/as thoſe which I would haue as well all orders and cere-
monies of the church framed by/as by the which I will be content/that all thoſe orders
and ceremonies which are now in queſtion/whether they be good and conuenient or no/
ſhoulde be tried and examined by. And they are thoſe rules/which S. Paule gaue in
ſuche caſes/as are not particularly mentioned of in the ſcripture.

The firſt/that they offend not any/eſpecially the Church of God. 1. Cor. 10.
The ſecond/as (ꝯ which you cite alſo out of Paul)ꝯ al be don in order & comelines. 1. Cor. 14.
The thirde/that all be done to edifying. 1. Cor. 14
The laſt/that they be done to the glory of God. Rom. 14

So that you ſee that thoſe thinges which you reckon vp/of the houre/and tyme/ and
day of prayer. &c. albeit they be not ſpecified in the ſcripture/yet they are not left to anye/
to order at their pleaſure/or ſo that they be not agaynſte the worde of God: but euen by
and according to the worde of God they muſt be eſtabliſhed: and thoſe alone to be taken/
which do agre beſt and neareſt to theſe rules before recited. And ſo it is brought to paſſe
(which you thinke a great abſurditie)ꝯ all things in the churche ſhould be appointed ac-
cording to the worde of God: whereby it likewiſe appeareth/that we deny not but certaine
things are left to the order of the church/ becauſe they are of ꝯ nature which are varyed
by times/places/perſons/& other circumſtances/and ſo could not at once be ſet downe &
eſtabliſhed for euer: and yet ſo left to the order of the church/as ꝯ it do nothing agaynſte
the rules aforeſayd. But how doth this folow/ꝯ certaine thinges are left to the order of
the church/therfore to make a newe miniſterie by making an Archbiſhop/ to alter ꝯ mi-
niſterie ꝯ is appointed/by making a biſhop or paſtor without a church or flocke/to make
a deacon/without appointing him his church wherof he is a deacon/& where he myght
exerciſe his charge of prouiding for the poore/to abrogate cleane both name & office of the
elder with other more: how I ſay do theſe folow that becauſe the church hathe power to
order certaine thinges/therfore it hath power to do ſo of theſe which God hath ordained &
eſtabliſhed: of the which there is no time/nor place/ nor perſon/nor any other circum-
ſtance/which can cauſe any alteration or chaunge: which thing ſhall better appeare both
in the diſcourſe of the whole boke/& eſpecially there where you go about to ſhew certeine
reaſons/why there ſhuld be other gouernment now/then was in ꝯ time of the apoſtles.
But whyle you goe about to ſeme to ſay much/& rake vp a great nombre of thinges/you
haue made very euil meſſe/& you haue put/ in one/thinges which are not paires no mat-
ches. Becauſe I will not draw the reader willingly into more queſtions then are alrea-
dy put vp/I will not ſtand to diſpute/whether the Lords day (which we call Sonday)
being the day of the reſurrection of our ſauiour Chriſt/and ſo the day wherin the worlde
was renued: as the Iewes ſabboth was the day wherin the world was finiſhed/& being
in all the churches in the Apoſtles times as it ſeemeth vſed for the day of the reſt and ſer-
uing of God) ought or may be changed or no. This one thing I may ſay/that there was
no great iudgement to make it as arbitrarie and chaungeable/as the houre and the place
of prayer. But where was your iudgement, when you wrote/that ꝯ ſcripture hathe ap-
pointed no diſcipline nor correction for ſuche as ſhall contemne the common prayers and
hearing ꝯ worde of God: what church diſcipline wold you haue other then admonitions/
reprehenſions/and if theſe will not profit excommunication? and are they not appointed of
our ſauiour Chriſt. Math. 18? There are alſo ciuile punishments/and punishments of
the body likewiſe/appointed by the worde of God in diuers places/in the. 21. of Exodus.
He that ſacrificeth to other gods/and not to the Lorde alone/ſhall die the death. And in
the. 19. of Deuteronomie. Thou ſhalt purge out the euil out of the middeſt of thee/that
the reſt may heare and feare/and not dare to the like. The execution of this law appeareth
in the. 15. c. 2. Chro. by king Aſa/who made a law/that all thoſe ꝯ did not ſeke the lord/
ſhuld be killed. And thus you ſee the ciuil punishments of offenders of ꝯ

There are other for suche as neglect the worde/which are according to the quantitie of the faulte: so that whether you meane ciuill or ecclesiasticall correction/the scripture hath defined of them bothe. I omit ỳ there be examples of pulpits in Esdras/of chaires in the.23. of Mathew/where by the chaire of Moses our sauioure Christ meaning the doctrine of Moses/doth also declare the manner which they vsed in teaching: Of sitting at the Communion (which the Euangelist noteth to haue bene done of oure Sauioure Christ with his disciples) which examples are not to be lightly chaunged / and vppon many occasions.

But this I can not omitte / that you make it an indifferent thing to preache the worde of God in churches or in houses/that is to say/priuately or publikely. For what better interpretation can I haue/then of your owne wordes/which sayth by and by after/of Baptisme/that it is at the order of the church/to make it priuate or publike. For if it be in the power of the churche / to order that Baptisme may be ministred at the house of euery priuate perso/it is also in hir power to ordaine that ỳ word/ be preached also priuately. And then where is that which Solomon sayethe that wisdome crieth openly and in the streates/and at the corners of the streates where many meete: and where be the examples of the olde churche/which had besides the temple at Jerusalem/erected vp synagogues in euery towne to heare the worde of God/and minister the circūcision? what is become of the commaundement of our sauioure Christ/which willed his disciples that they should preache openly/and vpon the house toppes/that which they heard in the eare of him/and secreately? and howe doe we obserue the example of oure sauioure Christe/who to deliuer his doctrine from all suspition of tumultes and other disorders/said that he preached openly in the temple and in the synagogues/albeit the same were very daungerous vnto him? and the example of the Apostles/that did the same? for as for the time of persecution/when the church dare not/nor it is not meete/that it should shewe it selfe to the enemie/no not then is the worde of God nor the sacramentes priuately preached or ministred nor ought to be. Pro. 8.

For althoughe they be done in the house of a priuate man / yet because they are and ought to be ministred in the presence of the congregation / there is neither priuate preaching/nor priuate baptisme. For like as where so euer the Queenes maiestie hath/there is the Courte / although it be in a Gentleman his house / so whereouer the Churche meeteth/it is not to be holden priuate / as touching the prayers / preachings / and sacraments/that shall be there ministred: so that I deny vnto you that the Churche hath power to ordaine at her pleasure/whether preaching or ministring of sacramentes / should be priuate or publicke/when they ought not to be/but where the church is/& the churche ought not to assemble (if it be not letted by persecution) but in open places: and when it is driuen from them those places where it gathereth it selfe together / although they be otherwise priuate/yet are they for the time that the churches be there assemble / and for reuerence of the woordes and sacramentes / that are there ministred in the presence of the churche/publike places. And so you see those (whome you charge slaunderously with conuenticles) are faine to glase vp the windowes that you open to secrete and priuate conuenticles.

The Answere from. Howe if either godly councels/vnto I trust maister Caluins iudgement will we giue.

HEre are brought in Justin Martir/Ireneus/Tertullian/Cyprian/and councels/as dumme persons in the stage only to make a shewe/and so they go out of the stage without saying any thing. And if they had had anye thing to say in this cause for these matters in controuersie/there is no doubte/but maister Doctor woulde haue made them speake. For when he placeth the greatest strengthe of his cause in antiquitie / he woulde not haue passed by Justin/Ireneus/Tertullian/Cyprian/being so auncient/and taken Augustin/which was a great time after them. And if the godly councelles coulde haue holped heere/it is small wisedome to take Augustine / and leaue them. For I thinke he might haue learned that amongste the authorities of men/the credite of many be better then of one: and that this is a generall rule / that as the iudgement of some notable personage is loked vnto in a matter that is debated / more then theirs of the cōmon sorte/so the iudgement of a counsell/where many learned men be gathered together

carryeth

ourlath more likihode of truthe with it/then the iudgment of one man/although it be but a prouincial councel/much more then/if it be a generall/and therefore you doe your cause great wrurie/if you coulde alledge them and doe not. This is once to be obserued of the reader throughout your whole booke/that you haue well prouided that you shoulde not be taken in the trippe for misalledging the scriptures/ for that onelesse it be in one or two poyntes we heare continually(in stead of Esay and Jeremie/S. Paule/and S. Peter/ and the rest of the Prophetes and Apostles) S. Augustin and S. Ambrose/ kai to en te phake myron, Dionysius Areopagita/Tic nemt. &c. And therefore I can not tel with what face we can call the papistes from their antiquitie/councelles/ and fathers/ to the triall of the scriptures/ which in the controuersies which rise amongst our selues/ flie so farre from them/that it wanteth not muche/that they are not banished of youre parte/ from the deciding of all these controuersies.

And as we say/in oure tong nes ties amõg Rosey.

And if this be a sufficient proofe of thinges to saye/ suche a Doctor sayde so/ suche a councell decreed so/there is almost nothing so true but I can impugne/ nothing so false/ but I can make true: And well assured I am/ that by their meanes/ the principall grounded of our fayth may be shaken.

And therefore/ because you haue no proofe in the worde of God/ we comfort oure selues/assured/that for so muche as the foundations of the Archbishop and Lordship of Bishops and of other things/which are in question be not in heauen/ that they will fall and come to the grounde/from whence they were taken. Nowe it is knowne they are from beneathe and of the earth/ and that they are of men and not of God.

The answearer goeth about to proue/that they came yet out of good earthe/ and from good men/which if he had obteyned/yet he may well knowe/that it is no good argument to proue that they are good. For as the best earth bryngeth forth weedes/so doe the best men/bring forthe ydes and errours. But let vs heare what is brought/that if thys vilarde and shewe of truthe be taken away/all men may perceiue/ howe good occasion we haue to complaine/ & how iust cause there is of reformation. In the first place of S. Augustin there is nothing against any thing which we holde/for that/that the church may haue thinges not expressed in the scripture/is not agaynst/ that it ought to haue nothyng but that may be warranted by the scripture. For they may be according to the scripture/ & by the scripture/which are not by plaine termes expressed in the scripture. But against you it maketh muche/and ouerturneth all your building in thys booke. For if in those thinges which are not expressed in the scripture/they are to be obserued of the Churche/ which are the customes of the people of God/ and the decrees of oure forefathers/then howe can these things be varyed according to tyme/place/ and persons/ (which you say shoulde be) when as that is to be retained/ which the people of God hathe vsed/ and the decrees of the forefathers haue ordained. And then also howe can we doe safelyer/then to follow the Apostles customes and the churches in their time/which we are sure are our forefathers/and the people of God.

Besides that/howe can we retaine the customes and constitutions of the papistes in suche things/which were neyther the people of God nor oure forefathers.

I will not enter nowe/ to discusse/ whether it were well done to faste in all places according to the custome of the place. You oppose Ambrose and Augustin: I coulde oppose Ignatius and Tertullian/whereof the one sayethe it is (nefas) a detestable thyng to faste vpon the Lordes day/the other/that it is to kill the Lorde/and this is the inconuenience that commeth of suche vnlearned kynde of reasoning/ S. Ambrose sayethe so/ and therefore it is true.

Tertul. de coron. mili. Ignat. ad epist.

And although Ambrose and Augustine/being straungers & priuate men at Rome would haue so done/yet it foloweth not/that if they had beene Citizens and Ministers there/ that they would haue done it/ and if they had done so to/ yet it followeth not but they woulde haue spoken agaynste that appoyntment of dayes/ and no notwithstanding, of fasting/whereof Eusebius sayethe/that Montanus was the first author. I speake of that which they ought to haue done/ for otherwyse I knowe they bothe thought corruptly of fasting (when as the one sayethe) it was remedie or rewarde to faste other dayes/ but in Lent/not to fast/was synne. And the other asketh/ what saluation we can obtayne/ if we blotte not oure synnes by fasting/ seeing that the scripture sayethe/ that fastyng and almes dothe deliuer from synne/and therefore calleth them newe teachers/that shut oute the merite of fasting. Which I therefore recite/because you woulde seeme by Augustine

17. chap. of the. 5. booke. August. de temp. 62. serm. Anno. 10. lib. epist.

and Ambrose iudgements/to allowe of the weekely and commaunded fastes. What you meane to cite thys place ad Ianuarium. 118. I can not tell/you charge the authors of the admonition to be construed with the papistes/I will not charge you so/but will thynke better of you/vntill the contrary be more apparent.

But I appeale to ỹ iudgement of all men/if thys be not to bryng in popery againe/to allow of S. Augustins saying/wher on he saythe that the celebrating of the day of the passion. &c. is eyther of some generall councel/or of the Apostles commaunded & decreed/whereby a gate is open vnto the papistes to bring in/vnder the coloure of traditions/all their beggery what soeuer. For you plainly confirme/that there is some thyng necessary to be obserued/which is not contained any wayes in the scripture. For to kepe those holy dayes/is not contained in the scripture/neither can be concluded of any parte therof/& yet they are necessary to be kept/if they be commaunded of the Apostles. Therefore in your opinion/ some thing is necessary to be kept/ which is not contained in ỹ scriptures/: nor can not be concluded of them. And if you say/that S. Augustin leaueth it in doubt/whether it were the apostles tradition and statute/or a generall councels/then you bring vs yet to a worse point/ỹ we can not be assured of ỹ which is necessary for vs to knowe/ỹ is whether the Apostles did ordaine that these dayes should be kept as holy dayes/or the councels. And ỹ it is S. Augustins meaning/to father such like thynges of Apostles/it may appeare by ỹ which he writeth/saying. There are many thynges which ỹ whole church holdeth/& therfore are well beleued to be commaunded of the apostles/although they be not found written. If this iudgement of S. Augustine be a good iudgement & a sound then there be some thynges commaunded of God/which are not in the scriptures/& therefore there is no sufficient doctrine contayned in the scriptures/whereby we may be saued. For al ỹ commaundements of god & of the apostles are needful for our saluation.

Baptis. contra lib. 5. cap 23

And marke I pray you/whether your affections carry you before you said/that the Lordes day which was vsed for the day of rest in the apostles time/may be chaunged/as the place/and houre of prayer and the day of the passion and resurrection. &c. you eyther thrust vpon vs as the decree of the apostles/or at least put vpon vs a necessitie of keping of them/least happely in breaking of them/ we might breake the apostles decree/ for you make it to lie betwene the councels and the apostles/which of them decreed this.

And do you not perceiue/how you stil reason against your selfe: for if ỹ church haue had so great regarde to ỹ which ỹ apostles did in their times/that they kept those thynges which are not written/and therfore are doutfull whether euer they vsed them or no/how much more should we holde our selues to these things/which are written/that they did/and of the which we are assured?

As touching the obseruation of these holy dayes/I will referre the reader vnto an other place/where occasion is geuen againe to speake of them.

As for that rule that he geueth when he saith whatsoeuer is not. &c. and for the last of the three rules/ I receiue them with his owne interpretation/ which he hathe afterward in. 119. epist. ad Ianuarium. which is/that it be also profitable.

And as for those three rules/which you say/are worthy to be noted/I can see nothing that they helpe your cause one whit/for I know no man that euer denyed/but that the church may in such things as are not specified/and precisely determined/make orders so they be grounded of those general rules which I haue before alledged out of S. Paul.

And as for the second of the three rules/I can not at any hand allow it. For when all christendome was euer runne with poperie/things were vniuersally obserued/which to kepe/were mere wickednes/and this strengthened the papists vniuersalitie.

Concerning your glose(if it be not repugnant to the scripture) besides that it is not enough/because it must be grounded by the scripture/and that it is wicked to geue suche authoritie to any decree of men/that a man should not enquire of it/or reason of it/ I haue shewed that he ment nothing les. For affirming that suche things are the apostles commaundements/his meaning was/that they should be without all exception receiued/and absolutely. How much better is it/that we take hede to the wordes of the Apostle/ then either to S. Augustins or yours/ which sayth/that if he/or an angel from heauen/should preache any other gospell/ then that which he had preached/ that they shoulde holde hym accursed: he sayth not any contrary or repugnant doctrine, but any other gospel.

nist. 119

But tell me/why passed you by that in Augustin which he * writeth to Ianuarie like wise/that those things which are not contained in the scripture/ nor decreed of councels/

rites/not confirmed by generall cuſtomes/but are buried by the maiſtery of regions and of men/vpon occaſion offered/ought to be cut of/although they ſeeme not to be agaynſte fayth/becauſe they preſſe with ſeruile burthens/the religion/which Chriſte wolde haue free. This ſentence belike was to hotte for you/you colde not carry it. The reſt whoſe names you recite(which you ſay you leaue of for breuitie ſake) I leaue to the iudgement of the reader to conſider/wherefore they be left out/ſtyng that Auguſtin in whom you put ſo great truſt/anſwereth ſo little to your expectation. This is certaine/ that breuitie(which you pretend)was in ſmall commendations with you/which make ſo often repetitions/ ſtuffe in diuers ſentences of doctors and writers/to proue things that no man denyeth/ tranſlate whole leaues to ſo ſmall purpoſe/vpon ſo light occaſions/make ſo often digreſſions/ ſometimes againſt the vnlearnednes/ſometimes againſt the malice/ſometimes againſt the intemperancie of ſpeche of the authors of the admonition/ and euery hand while pulling out the ſword vpon them/ throughout the whole boke/ſparing your ſelfe with the quotations in the margent/ſo that if all theſe were taken out of your boke/as winde out of a bladder/we ſhuld haue had it in a narow roume/which is thus ſwelled vnto ſuche a volume/and in ſtead of a boke of.ij.s. we ſhould haue had a pamflet of two pence.

And whereas you ſay/that you haue not alleaged theſe learned fathers for the authors of the deed/but for the wiſe/diſcreet/humble/and learned/to them alſo I leaue it to conſider/vpon that/which is alledged by me. Firſt/how like a diuine it is/to ſeeke for rules in the Doctors/to meaſure the making of ceremonies by/which you might haue had in the ſcriptures: there/at the riuers/heere/at the fountaine/vncerten there/which heere are certen/there/in part falſe/which are here altogither true/ then to howe little purpoſe they ſerue you/and laſt of all howe they make againſt you.

In anſwer to the ende of the.19.page/beginning at the.15. at. But I truſt maiſter Caluins iudgement.

WHy ſhould you truſt that maiſter Caluins iudgement ſhal way to them/if they be Anabaptiſtes (as you accuſe them) if they be Donatiſtes/if Catharites/if conſpired with the papiſtes/howe can you thinke that they will ſo eaſely reſt in M. Caluins iudgement/which hated & confuted all Anabaptiſme/Donatiſme/Catheriſme & Papiſme? but it is true which the prouerbe ſayth/memorem &c. he that will ſpeake an vntruth/had nede haue a good memorie: and this is the force of the truthe/in the conſcience of man/that although he ſuppreſſe it/and pretend the contrary/yet at vnwares it ſtealeth oute. For what greater teſtimonie could you haue geuen of them/that they haue all thoſe hereſies which you lay to their charge/then to ſay/that you truſt M. Caluins iudgement/will weigh to them? Howe in deede that you be not deceiued/we receiue M. Caluin/& weigh of him/as of the notableſt inſtrument that the Lord hath ſtirred vp/for the purging of his churches/& of the reſtoring of the plaine and ſincere interpretation of the ſcriptures/which hathe bene ſince the apoſtles times. And yet we we not ſo reade his workes/that we beleue any thing to be true/becauſe he ſayth it/but ſo far as we can eſteme/ that that which he ſayth/dothe agree with the canonicall ſcriptures. But what gather you out of M. Caluin?

Firſt/that all neceſſary things to ſaluation/are contained in the ſcripture: who denieth it?

In the ſecond collection/where you would geue to vnderſtand/that ceremonies and external diſcipline/are not preſcribed particularly by the word of God/& therfore left to the order of the church: you muſt vnderſtand/that all external diſcipline/is not left to the order of the church/being particularly preſcribed in the ſcriptures: no more then all ceremonies are left to the order of the churche/ as the ſacramentes of baptiſme/and the ſupper of the Lord: whereas/vpon the indefinite ſpeaking of M. Caluin/ſaying ceremonies and externall diſcipline,without adding all/or ſome/you goe about ſutteily to make men beleeue/ that Caluin had placed the whole external diſcipline/in the power & arbitrement of the church. For if all external diſcipline were arbitrarie & in the choiſe of the church/Excommunication alſo(which is a part of it)might be caſt away/which I thinke you will not ſay. But if that M. Caluin were a iue to heare his ſentences racked and wreythen/ to eſtabliſhe thoſe things/whych he ſtroue ſo mightely to ouerthrowe/and to ouerthrow thoſe things that he laboured ſo ſore to eſtabliſhe/ what myght he ſay? and the iniurie which is done to him/is nothing les becauſe he is deade.

Concerning all the reſt of youre Collections/ I haue not lyghtly knowne a man/

man/ whych treteth so muche payne with so small gayne/ and whych feareth hys fredome in the sea/ wherof there will neuer ryse encrease. For I knowe none that euer denyed those thynges/ vnles peraduenture you woulde make the reader beleeue/ that all those be contentious/ whych moue any controuersy of thynges whych they iudge to be amisse/ and then it is answered before/ and nowe I answere further/ that they that moue to reformation of thynges/ are no more to be blamed as authors of contention/ then the physition/ whych geueth a purgation/ is to be blamed/ for the rumbling and sturre in the belye and other disquietnes of the body/ whych should not haue bene/ if the euill humours & naughtie disposition of it/ had not caused or procured hys purgation.

Whereas you conclude/ that these contentions woulde be soone ended/ if maister Calums woordes were noted/ here we will ioyne with you/ and will not refuse the iudgement of M. Calum/ in any matter that we haue in controuersy with you/ whych I speake not therefore because I woulde call the decision of controuersies to men and their woordes (whych pertaine only to God and to hys word) but because I knowe hys iudgement in these thynges to be cleane against you/ and especially for that you woulde beare men in hande/ that M. Calum is on your syde/ and against vs. And as for Peter Martyr/ and Bucer/ and Musculus/ and Bullinger/ Gualter/ and Hemingius/ and the rest of the late writers/ by cyting of whome you would gene to vnderstand/ that they are against vs in these matters/ there is sette downe in the latter ende of this Booke/ their seuerall iudgements/ of the moste of these thynges whyche are in controuersye/ whereby it may appeare/ that if they haue spoken one woorde against vs/ they haue spoken two for vs. And whereas they haue written (as it is sayde and alleaged in their priuate letters to their frendes/ against some of these causes/ it may appeare/ that they haue in their workes publyshed to the whole worlde/ that they confirme the same causes. So that if they wrote any suche thynges they shall be founde not so muche to haue dyssented from vs/ as from them selues: & therefore we appeale from them selues/ vnto them selues: and from their priuate notes and letters/ to their publike writynges/ as more auteniticall. You labour stillon the fyre/ that is vnprofitably/ to bryng M. Bucer hys Epistle to proue/ that the church may order thynges/ whereof there is no particulare and expressed commaundemente/ for there is none denyed/ neyther in hys saying/ that all thynges are to be done in the churche accordyng to the rule of the woorde of God/ and nothyng repugnant vnto thys/ that the Churche maye ordaine certayne thynges/ according to the woorde of God.

But if thys Epistle and others of M. Bucers with hys notes vpon the booke of common prayer/ whych are so often cyted/ and certayne Epistles of maister Peter Martyr/ were neuer printed (as I can not vnderstand they were) then beside that you bee vs iniurye/ whych goe about to preiudice our cause by the testimonyes of them/ whych we can neyther heare/ nor see/ being kept close in youre studie: you also woe youre cause muche more iniurie/ whilest you betraye the pouertye and nakednes of it/ being foyne to ransake and ruffle vp euery barbe corner/ to finde some thyng to couer it with. Therefore it were good/ before you take any benefite of them/ to let them come forth/ and speake their owne testimonyes in their owne language and full out. For nowe you geue men occasyon to thynke/ that there are some other thynges in their Epistles/ whyche you woulde be lothe the worlde should know/ for feare of fall of that/ whych you woulde gladde be keepe.

There is no man that saythe/ that it ought to be permitted to euery persone in the churche where he is minister/ to haue suche order or discipyne/ or to vse suche seruice/ as he lysteth/ no man seeketh for it. But to haue the order whych God hathe left in those thynges whych the woorde precisely appoynteth/ and in other thynges to vse that/ whych shall be according to the rules of S. Paule before recited/ agreed by the Churche/ and confirmed by the prince.

And whereas you haue euer hitherto geuen the ordering of these thynges to the Church/ howe come you nowe to ascribe it to the Bysshops? you meane I am sure the Bishops/ as we call Bysshops here in Englande/ whereby you fall into the opinyon of the papistes vnwares/ whych when they haue broken many thynges of the churche wagmatically/ at the last they bring it nowe to the Doctors of the churche/ nowe to Bysshops.

As for me/ although I doute not but there be many good men of the Bysshoppes/ and very learned also/ and therefore bee ready to be admonished vnto that confutation/

whereof

wherein it shall be consydered / what thyngs are good in the churche: yet in respecte of that office and callyng of a bysshop / whych they nowe exercise / I thynke that euery godly learned minister and pastor of the church / hathe more interest and ryghte in respect of hys office / to be at that consultation: then any bishop or archbyshop in the realme / for as much as he hathe an ordinarie callyng of God and function appoynted in the scryptures whych he exerciseth / and the other hathe not. 11

But howe this authoritie pertaynyng to the whole churche of making of suche orders / may and ought to be called to a certaine number / that confusion may be auoyded / and wyth the consent also of the churches to auoyde tyrannie / it shall appeare in a more proper place / where we shall haue occasyon to speake of the eldershyp or gouernment in euery churche / and of the communion and societie or participation and entercommunyng of the churches togither / by councelles and assemblies prouinciall or nationall.

Answere till the .30. monition / from the begynning of the .30. page.

VNto the places of Deuteronomie / whych proue that nothyng ought to be done in the churche / but that whych God commaundeth / and that nothyng should be added nor diminished. First you answere / that that was a precept geuen to the Jewes for that tyme / in which had al thyngs euen the least prescribed vnto them. I see it is true whych is sayd / that one absurditie graunted / a hundred follow. For to make good / that thyngs ought to be done beyodes the scripture and woorde of God / you are driuen to runne into parte of the erroure of the Anabaptistes / which saye / that the olde Testament pertayneth not vnto vs / nor bindeth not vs. For what is it else / then to saye that these two places serued for the Jewes tyme / and vnder the lawe: for surely / if these two places agree not vnto vs in tyme of the gospell / I knowe none in all the olde Testament / whyche doe agree / and I praye you what is heere sayde / whych S. John in the * Apocalipse sayth not / where he shutteth vp the newe Testament in thys sorte. I protest vnto euery man whych heareth the prophecie of thys booke / that whosoeuer addeth any thyng to it / the Lorde shall adde vnto hym the plagues whych are wrytten in it: and whosoeuer taketh away any thyng from it / the Lorde shall take awaye hys portion out of the booke of lyfe / and out of the thyngs that are wrytten in it: whych admonition if you say pertayneth to that booke of the Apocalipse only / yet you must remember / that the same may be as truely sayde of any other booke of the scripture. *Apoc. 22.

Then you are driuen to say / that the Jewes vnder the lawe / had a more certaine direction / and consequently a readyer way / then we haue in the tyme of the gospell / of the whych time the prophet sayth / that then a man shoulde not teache his neyghbour / they shall be all taught of God: as if he should say / that they that liue vnder the gospell / should be all in comparation of them whych were vnder the lawe / doctors. And Esay sayth / that in the dayes of the gospell / the people shall not stande in the outward courtes / but he will bryng them into the sanctuarie / that is to say / that they should be all / for their knowledge as learned as the Leuites and preestes / which only had entraunce into it. Jer. 31. Heb. 8. Esay. 56

Nowe if the Jewes had precepts of euery the least action / whych tolde them precisely howe they should walke: howe is not their case in that poynte better then ours / whych because we haue in many thyngs but generall rules / are to seke oftentimes / what is the will of God whych we should followe. But let vs examine their lawes / and compare them wyth ours in the matters pertaynyng to the churche: for whereas the question is of the gouernment of the churche / it is very impertinent / that you speake of the iudicialles / as thoughe you had not yet learned / to distinguishe betweene the Churche and common wealthe.

To the ordering and gouernyng of the churche / they had only the morall and ceremoniall lawe: we haue the same morall that they had: for what speciall direction therefore they enioy by the benefyte of that / we haue. We haue no ceremonyes but two / the ceremonies or sacramentes of Baptisme and of the Lordes supper / and for we haue as certayne a direction to celebrate them / as they had / to celebrate their ceremonyes / and fewer and lesse difficulties can ryse of ours / then of theirs: and we haue more playne and expresse doctrine to decide our controuersies then they had for theirs. What houre had they for their ordinarye and dayly lauroures / was it not left to the order of the churche / in what places

were appointed in their seuerall dwellings to heare the Word of God preached continually/when they came not to Ierusalem the worde was commaunded to be preached/ but no mencion made/what maner of place they should haue: where was pulpits commaunded/or chaires/and yet they had bothe. Where any forme of buriall in the lawe: and yet it was a thing pertaining to the church/that the deade were after a comely sort buried. Where any order or forme of marriage/and yet it is knowne/they had. It was (which is more) in the discretion of that churche/vppon occasion of dearth/or warre/plagues/or any other common calamitie/to proclaime a fast.

I will not be long/where as you say/ that they had nothing but was determyned by the lawe: and we haue many things vndetermined and left to the order of the church/ I will offer for one that you shall bring/that we haue left to the order of the churche/ to shew you that they had twentie which were vndecided of by the expresse worde of God. For as their ceremonies and sacramentes are multiplied aboue ours/so grew the number of those cases which were not determined by any expresse worde/and therfore I will conclude/that for so muche as we haue the same lawes to direct vs in the seruice of God/ which they had/beside that/a noble addition of the new Testament to make things more manifest/and to bring greater light vnto the olde Testament/we haue also precise direction of our religion as they had/and therefore those places of Deuter. stande in as great force nowe touching the gouernment of the church/as they did then.

And as for the iudiciall lawe/for as muche as there are some of them made in regarde of the region where they were giuen/and of the people to whome they were giuen/the Prince and Magistrate keping the substance and equitie of them (as it were ỹ marrowe) maye chaunge the circumstances of them/as the times/and places/and manners of the people shall require. But to say that any magistrate can saue the life of blasphemers/contemptuous and stubborne idolaters/ murderers/ adulterers/ incestuous persons/ and suche like/ which God by his iudiciall lawe hathe commaunded to be put to death/I do vtterly denye/and am ready to proue/if that pertained to this question. And therfore although the iudiciall lawes are permitted to the discretion of the prince & magistrate/yet not so generally as you seeme to affirme/and as I haue oftentimes sayde/ that not only it muste not be done against the worde/but according to the worde and by it.

After you define what is it to take from/& put to the word of God/whereon not to speake of your wonderfull dexteritie in defining/ which can define two things/ and those contrary (putting to and taking fro) wyth one difference (which Zeno him selfe couldе neuer doe) you leaue out that which Moses especially ment to comprehende/ whych is/ not to do more/nor to do les/ then he hath commaunded. And as for your deuision it hath as euill successe here/ as in other places/ for when it is a great fault in deuiding/ to haue eyther too muche or to litle/ you fault in bothe/for whereas you say/ they adde/ whiche teache or decree. &c. besides that you leaue out which Moses ment/ you forget also that which your selfe had saide/ which had placed adding to/not only in teaching & decreing/ but in thinking or beleeuing. And whereas you make foure partes of youre deuision/the three last are found to be all vnder the first member/which is to make things of fayth and ceremonies/contrary to the word/and so your deuision is not only faultie/but no diuision at all. The which thing I could haue easely forgeuen you and passed by/as a thyng not very commendable to trauaile to shew the powertie of those things/ which we sufficiently of them selues (as it were) proclaime their owne shame: but that it greued me to see a boke lengthened with first/seconde/thirde/laste/as thoughe euery one of them contained some notable newe matter/which needed an Oyes before it/to stirre vp the attention of the reader/when there is nothing but a nomy of wordes wythoute matter/ as it it were a sorte of faire emptie apothecaries boxes/ without any stuffe in them. And for that you are so hard with other men for their Logike/I will desire the reader to pardon me/if I pursue these thinges more narowlier then some peraduenture will like of/ or I my selfe delight in. And so for any definition or diuision that I can perceiue/it standeth fast/that nothyng is to be done in the churche of God/ but by his commaundement and word directing the same. It is true in deede/if they be not against the worde of God/and profitable for the church/they are to be receiued/ as those thinges/which god by ỹ church doth commaund/and as grounded of the worde of God/but there is the question/& therfore you taking this as a thyng graunted all wayes/ doe alwayes fal into that which you charge other with of the fallacion of petitio principij.

Where in effect do they say/that the church of Englande is voide of preaching and ministring of the sacraments? is it all one to say/that the worde in the churche of England is not purely preached/& the sacraments sincerely/& discipline seuerely administred/& this/that the church of England is void of all these? Ageine/where too they reason thus/ ỹ the word of god is not truely preached/because the ministers are not rightly proued & elected/whē as they haue not one word of true preaching? is it al one to say it is not purely preached/& to say it is not truely preached? S. Paule to ỹ Philip. is glad ỹ the gospel is preached/although it be not purely/but he wold neuer haue ben glad/ ỹ it shuld haue ben preached falsly or not truely. Again/he inueyeth not against the false apostles in ỹ church of Corinth/because they preached ỹ word vntruely/but because they bring painted words & affected eloquence/& making a great shew of learning & tongs/did not preach ỹ gospel sincerely: so that you see ỹ it is one thing not to preach truely/& another not to preach purely: and so you see their reason is not so euil/for the want of a good calling/may giue occasion to say/ ỹ the word of god is not sincerely taught/because there is not a lawful & ordinarie calling. For although for the substance of doctrine/& the maner of handling of it/they ỹ S. Paul speaketh of/the Philip. did not fault/ yet S. Paule sayth that they did not preache purely/because they did it of contention or of enuie/which was no fault in the doctrine/but in him that taught. Therefore let men iudge howe iuste your waights are/that expounde not purely/ not truely: and whether thys be to confute other mennes arguments/rather then to skirmishe with your owne shadowes.

I knowe no papistes reason thus/that because we haue no ministers/ therefore no word/no sacraments/no discipline/no church. For they deny we haue the word or sacraments/because we holde not their worde and sacrifice/ but if there be that so reason/yet these men that you charge/haue neyther any suche antecedent or suche a consequent: for they neuer sayde that there is no ministerie in Englande/nor yet doe euer conclude/that there is no worde/no sacraments/no discipline/nor churche.

For in saying that the face of the church doth not so much appeare (for so the whole proces of their bolke doth declare ỹ they meane/ whē they say that we haue not scarse the face of the church) they graunt/that we haue the churche of God: but that for wante of those ornaments/which it should haue/and through certaine the deformed ragges of poperie which it shuld not haue/ỹ church doth not appeare in her native colours/& so beautiful/as it is mete she shuld be prepared to so glorious a husband as is the sonne of God. Say you certainly? and we you beleue/that the authors of thys boke are conspired with the papistes to ouerthrow this churche and realme? now certainly I will neuer doe that iniurie vnto them/as once to go about to purge them of so manifest slaunders/ nor neuer be brought by the outrage of your speches/ to proue that noneday is not midnighte: and therfore as for you/ I will set your conscience and you togither. The reader I will desire not to think it a strange thing: for it is no other/then hath happened to the seruaunts of God euen from those which haue professed the same religion/which they did/as it appeareth in the.37.of Jeremie/ which was accused of certaine of the Jsraelites/ that he had conspired with the Babilonians their mortall ennemyes/and layde to hys charge/ that he was going to them when he was going to Beniamin.

To the.36.37.38.page.

It maketh for the purpose which is alleaged out of the first of the actes/to proue/ that there ought to be triall of those which are chosen to the ministerie: for when S. Peter sayth/ that suche a one must be chosen as hathe bene continually conuersant with oure saiuoure Christ/and from the beginning of hys preaching vntil the daye wherein he ascended into heauen/he ment nothing els/but that such a one shoulde be chosen which was sufficiently instructed and had bene continually a scholer of our saiuoure Christ/ & therefore fit to teach and to witnes that/which they had seene/and whose godly conuersation was notoriously knowne.

Besides that/albeit those two Mathias and Barsabas were therefore set vp in the middest/that the churche in the prayer that was made for their election/ mighte by seeing them/pray the earnestlyer for them: yet it was also as much to say/that if any coulde obiect any thing against them/that he should preferre hys obiection.

In

And whether they were examined or no/ the matter is not great/ neyther when it is sayde that a trial should be had at the ment/ that when the parties are famously knowen to those whych haue the right of election/ that there should be alwayes necessarily an apposing and examining/ so that the sufficiencie of doctrine and holynesse of lyfe (for the whych cause the triall and examination is commaunded) be knowene and agreed vppon by them/ that chooseth it is enough.

And so these two being notoriously knowne and contented of by the churche to be fitte men/ myght happely not be examined/ but yet the wordes of S. Peter declare plainly/ that in the choise of them/ there was regarde had to bothe/ their abilitie to teache/ and honestie of conuersation.

And although there be certaine thynges extraordinarie in thys election/ as/ that such a one muste be chosen whych had bene conuersant with oure sauioure Christe/ and that there were two put vp for one place/ and that it was permitted to lottes/ to caste the Apostleship vppon one of them two/ as if the Lorde shoulde by the lottes from heauen/ tell/ who should haue it: yet it followeth not to say/ that the reste of the thynges that are there vsed/ shoulde not be practised in ordinarie callings/ for as muche they will well agree with them.

And maister Caluin in the place you alledge/ sayethe/ that the ordinarye callynges somewhat differ from the callyng of the Apostles/ and after sheweth wherein: that is/ in that they were appointed immediatly of God/ and by hys mouth: whereby it appeareth/ that for the reliefe of those thynges whych are there mentioned/ he holdeth that they may well stande with the ordinarye elections.

And where you saye that the fyrste of the Actes/ because it speaketh of Deacons/ is nothyng to the matter/ me thynke you shoulde haue easely vnderstanded that if a tryall be necessary in Deacons (whych is an vnder officer in the churche/ and hathe regard but to one parte of the churche/ which is poore/ & is occupied in the distribution of money) much more it oughte to be in an office of greater charge/ whych hath respect to the whole churche/ and is occupyed in the dispensing of the holy worde of God.

But in the ende you agree that they/ shoulde be tryed/ so that nowe the question standeth only/ howe and by what meanes: wherein you for your parte say/ that the boke of ordering ministers/ is a sufficient and good rule. I haue red it/ and yet I can not commende it greatly. But you will say/ not with iudgement or indifferencie. I will promise you with this indifferencie/ that I wished/ that all that is there/ were good and conuenient/ and suche as I myghte say vnto/ to be it. Vnto wyth what iudgement I doe disalowe it/ I leaue it to all men to esteeme vppon these reasons.

Fyrst/ that the examination of hys doctrine/ wholely/ and partly of hys life/ is permitted to one man. For considering of the one parte the greatnesse of the charge that is committed vnto the ministers/ and the horrible perill that commeth vnto the churche by the want of those thynges that are required in them/ and of the other parte weighing the weakenesse of the nature of man/ whych although he seeth many thynges/ yet is he blinde also in many/ and that euen in those thynges whych he seeth/ he suffereth hym selfe to be carped away by his affection of loue or of enuie. &c. I say/ considering these thynges it is very daungerous/ to commit that to the view and searche of one man/ whych may with lesse danger and more safetye be referred vnto diuers. For herein the prouerbe is true/ plus vident oculi quam oculus.

Many eies see more/ then one.

And almoste there is no office of charge in thys realme whyche byeth in election/ committed so slenderly to any/ as that vpon one mannes reporte of hys habilitie/ all the rest whych haue interest in the election/ will geue their voyces/ so that if we were destitute of authoritie of the scripture/ the very lyghte of reason woulde shewe vs a more safe and swarer waye.

But there is greater authoritie/ for S. Luke in the fyrste of the Actes/ sheweth that S. Peter woulde not take vppon him/ to present two as fitte for the place whyche was voyde/ but sayethe/ they dyd present or sette vp: whereby appeareth/ that the examination of their habilitie was committed to manye. The same appeareth also in the fyrste of the Actes/ when as the Apostles with the churche wherein there were so excellent personages/ to loke out seuen full of the holy ghoste and wisdome. &c. they doe not there perform the [illegible] of their wisedome and other gifres to one/ but to many.

Secondarely/ I cannot commend it/ for that/ that one man is the Archdeacon/ whych

muſt examine the paſtours and iudge of their ſufficiencie. For what is the Archdeacon? is he not a Deacon? for he being the cheefe Deacon, muſte nedes be alſo a Deacon hym ſelfe. And therefore although the cheefe Deacon, yet inferioure to any of the paſtoures: and the * giftes which are required in hym, inferioure to thoſe which are required in the paſtoure, and ſo to make hym iudge of the aptneſſe and ableneſſe of the paſtoure, is to make the inferioure in giftes, iudge of the ſuperioure: he that hath by hys calling leſſe giftes, iudge of hys which hath by his calling greater giftes, which is nothing elſe, then to appoint hym that hath but one eye, to ouerſee hys ſyght, that hath two. * 1. Tim. 3.

Thirdly, I miſlike the booke, becauſe it permitteth that the Biſhop may admitte the miniſter, vpon the credite and reporte of the Archdeacon, and vpon his examination, if there be no oppoſition of the people: which appeareth by theſe woordes in the booke, whereas to the Archdeacon ſaying thus. Reuerende father in God. I preſent vnto you theſe perſons to be admitted to be prieſtes. &c. The Biſhop anſwereth. Take heede that the perſons whome you preſent vnto vs, be apte and meete for their godly converſation, to exerciſe their miniſterie duely, to the honour of God and edifying of his church. And thereupon I thinke it commeth, that the Archdeacon is called the eye of the Biſhop. But why bothe not he hym ſelfe take heede vnto it? with what conſcience can he admit a Miniſter, of whoſe fitneſſe he knoweth not, but vpon the credite of an other, although he were otherwiſe very fitte? where can he haue that full perſuaſion that he oght well, vpon the reporte of others, when the reporte of his life, and learning, is made but of one. And therefore S. Paule ordained, that the ſame ſhoulde be the elders and the examiners, and not to hang vpon the fauthe or reporte of an other man, in thinges that are ſo waighty, and wherof he may him ſelfe take notice. 1. Tim. 3. 5.

Fourthly, for that albeit the churche is demaunded whether they haue any thing to obiecte, yet that church whereof he is to be paſtor, and which it ſkilleth eſpecially that he be fitte, is not demaunded, and which would (becauſe it ſtandeth them vpon) inquire diligently of hym.

Againe, they are demaunded, which can obiect nothing of hys inſufficiencie, whom for the moſte parte they neuer ſee nor heard of before, as one that came of one daye vnto the towne, and goeth away the next.

Further, they haue no reaſonable ſpace giuen them, wherein they may inquire or hearken out of hys honeſt converſation, and haue ſome experience of hys ſoundneſſe in teaching and diſcretion and iudgement to rule hys flocke. But it as ſoone as euer it be ſayde, that thoſe that are ſtraungers to them ſhoulde obiect againſte them, no man ſtande forthe to oppoſe againſt them, forthwith he is made a miniſter. And theſe are thoſe thinges wherein I thinke the booke of ordering Miniſters faulte, touching the triall and examination of the miniſters, which ſelfe ſame thinges are likewiſe of the triall of the Deacon. And ſo you ſee, that beſides the faultes of thoſe that execute the lawe, that there be faultes in the lawes them ſelues, and therefore the cauſe is truely alligned, although you ſee it not.

And what meane you, ſtill to vſe this fyghting with your owne ſhadowe? for where are the woordes, or what be they that condemne all the Miniſters, for ſome? that ſay all the Miniſters are vnlawfully admitted, for ſome? or that there is none good becauſe ſome are badde? If there be no ſuche woordes, as cary with them any ſuche ſenſe, then you are wrong to your brethren. If there be woordes that declare the cleane contrary, then all men ſee what you be, which although you often faulte in, yet I am lothe ſo often to name and charge you with it. When it is ſayde, that learned and vnlearned are deceiued, it is euident that they condemne not all.

The Lord bleſſe and encreaſe an hundreth folde the godly, wiſe, learned graue miniſters of this churche, and becauſe theſe woordes ſeeme to rocke vs aſleepe, and to bring vs into forgetfulneſſe of the great ruines and deſolations of the Church, I muſt tell you that two thouſande able and ſufficient miniſters, which preache and feede diligently, and carefully the flocke of Chriſte, were harde to be founde in hys Church, which haue ben notwithſtanding founde in the Churche of Fraunce, by the eſtimation of thoſe whiche knowe the eſtate, euen vnder the time of the croſſe, where there were no ſuche helpes of Magiſtrates, and appointed ſtipendes, as God be praiſed we haue.

And againe, you are to be put in minde, that a great number of thoſe were bredde in king Edwardes dayes, ſo that I feare me a man needs no great Arithmatike to counte

the nombers of suche able ministers/as the late yeares have brought forthe. And yet I am well assured/that if the ministerie were reformed/and worthy men were sought for/there are great nombers of zelous and learned men/that would lay their handes to serue thys kinde of building by the ministerie. For besides numbers that the Gentlemen would yelde/which ygh for the repairing of the decayes of the church/to helpe forward so great a worke/the Princes of Courte/and other the gentrie of the realme/Saxone/and Justinian/would bring their tenthes/and (as it were) pay their shot in this reckening. It is not denied/but the testimonie ỹ a noble man which professeth the truth both generally ought to be weighed accordyng to hys degree and place which he hathe in the common wealth/but where you thinke/that the testimonie of one wiseman/learned/and godly/is sufficient warrant to proceede to an election of a Minister/you considered not wel the circumspection which S. Paule vsed/who when he admytted Timothe into hys company/to be a companion in hys iourney/to cutte of all occasion of euill speche/receyued hym not * but vppon commendation of the brethren/bothe in Lystra and Iconium. You knowe they ment by the baselt of the people/suche as gaue but one leape oute of the shop into the Churche/as sodenly are chaunged oute of a seruing mannes coate/into a ministers cloke/making for the moste parte/the ministerie their laste refuge. &c. And seeing that beside the wordes be plaine/the dayly experience teacheth it/you neede not make it so straunge/as though you knewe not what they meant.

Act. 16.

To the next section beginning in the. 28. page.

What ought to be generall ỹ thys ought not/to put the minister that hathe bene an idolater/from hys ministerie: is it not a commaundement of God and giuen not of one Leuite or two/but of all those that went backe/not at one tyme/but at others also/when the lyke occasion was giuen/as appeareth in the booke of the Kings/where all the priestes of the Lord that had sacrificed in the high places/were not sufferede to come to the altare in Ierusalem? Doth not S. Paule make smaller causes of deposing from the ministerie then idolatrie? for after he hath described what manner of men ỹ ministers shuld be/and deacons/he addeth: And being tried/let them execute their functions/as long as they remaine blameleslle. I thinke if so be a man had bene knowne to be an adulterer/although he repented hym/yet none ỹ is wel aduised/would take hym into the ministerie: for if S. Paule reiect hym that had .ii. wyues at once (which was a thyng that the Iewes & Gentiles thought lawful/and ỹ was common amongst them/and had preuayled throughout all the world) how much les would he suffer any to be admitted to the ministerie/which shuld be an adulterer/& haue an other mannes wyfe/which is condemned of all ỹ profelle the name of Christ & which is not so generall a mischefe as that was/& suffer him to abide in the ministerie/which should commit such wickednes during his function/and likewyse of a murtherer/now e the sinne of idolatrie is greater & more detestable/then any of them/in as muche as pertaining to the firste table/it immediately staineth Gods honor/and beareth duetie to hym/vnto whom we owe it (without all comparison) then to any mortall man. And if S. Paule in the choise of the widowe/to attende vpon the syckе of the churche/which was the lowest office in the churche/requireth not only suche a one as is at the tyme of the choise/honest and holy/but suche a one as hath led her whole lyfe in all good workes/and with commendation/how much more is that to be obserued in the minister or bishop of the churche/that he be not only at the tyme of hys choise/but all other times before such a one/as hath lyued without any notable/and open offence of those/amongste whom he had hys conuersation.

1. Tim. 3.

Chap. 13.

If I should stand vnto you/whether Peter hys forswearing ỹ he knew not Christ/were a greater fault then to go from the gospel to idolatrie/& therein/for some long space to continue/as the Leuites did/I should trouble you. For if a man/sodenly & at a push/for feare & to saue hys life/say and sweare he is no christian/and the same day repent hym of hys fault/although it be a great and hainous crime/yet it seemeth not to be so great/as his is/which not only denieth Christ in wordes/but doth it also in deedes/& worshippeth Antichrist/and continueth in that worship/not a day/but monethes/and yeares.

But I will answere you/that euen as our Sauioure Christ called S. Paule in the heate of hys persecution/and when he was a blasphemer vnto the Apostleship/so he hauing the law in hys owne handes/and making no lawes for hym selfe/but for vs/might

paul S. Peter also to that function/which had thrise denyed him.

But as it is not lawfull for vs/to follow the example of Christ in calling of Paul/ by admitting those whych are newe conuerted/hauing a contrary precept geuen/that no newe plant/or greene christian/should be taken to the ministerie: So is it not lawfull also/to follow that example of our sauioure Christe/the contrary being commaunded/as I haue before alledged. For albeit the examples of our sauioure Christ be to be followed of vs/yet if there be commaundements generall to the contrary/then we must knowe/that it is our partes to walke in the broade and beaten way/as it were the common causse of the commaundement/rather then an outpathe of the example. 1. Tim. 3.

I know Pindrose was taken newly from Paganisme/to be bishop of Millaine/for the great estimation & credite he had amongst the people/but besides that I haue shewed/ that such thinges are vnlawfull being forbidden/ The errors & corrupt expounding of scriptures/which are found in hys workes/declare that it hath ben more safe for the church/if by studie of the scriptures/he had first bene a scholer of diuinitie/or euer he had beene made bishop. There may be more examples shewed out of that/which you call the primitiue church/to the contrary of that which you say. For when they vsed often tymes agaynste those that had so farre fallen (in deede extreme and excessiue) that they were neuer after/vntil their deaths admitted to the Lordes table: I leaue to you to thinke/whether they wold then suffer any such to execute the function of the ministerie. Besides that/ S. Cyprian hath also a speciall treatise of thys/that those that haue sacrificed to idolles/ should not be permitted any more to minister in the church/in the first booke of hys Epistle. viij. But you aske what they say to M. Luther/Bucer/Cranmer/Latimer/ Ridley? I pray you when die these excellent personages/euer slide from the gospell vnto idolatrie? which of them did euer say Walle/after God had opened them the truth? what hath so blinded you that you can not distinguishe and put a difference/betweene one that hauing bene nousled from hys youthe vp in idolatrie/commeth afterwardes out of it/and betweene hym/which hauing knowledge of the gospel/afterward departeth from it/and of such is the place of Ezechiel/of such I say/as haue gone backe and fallen away.

I know none/that haue beene preachers of the gospell/ and after in the tymes of Queene Mary Hallemongers/ which nowe are zealous/godly/and learned preachers/ and if there be any suche/I thynke for offence sake/ the Churche myght better be wythout them then haue them. You say God in that place sheweth howe greuous a synne Idolatrie is/in the priestes especially. And is it not nowe more greeuous in the minister of the gospell/whose function is more precious/and knowledge greater? and if the synne be greater/should it haue nowe a lesse punishment/then it had then? howe shall the fault be esteemed great or little/but by the greatnesse or smalnesse of the punishment? you sayde before the places of Deuteronomie/touching adding and diminishing nothing from that which the Lord commaundeth/were for the Iewes/and are not for our tymes. And this commaundement of God in Ezechiel/you say/serued for that time/and not for ours.

You worke a fine way/which to maintaine your corruptions/denye the scripture/ which speaketh agaynst them/to be vnderstanded of those which be in our time/and that to be vnderstanded of our ministers/which was of theirs/ or of our faultes/ which was of theirs. Thys is not the way to Anabaptisme/ but to all heresies/ and schismes/ that euer haue bene or shall be. For if you goe forward in clipping the scripture/as you begin/ you will leaue vs nothing in the ende/wherwith we may either defend our selues against heretikes/or be able to strike at them.

Whereas you say/there is a greate difference/ betweene the seueritie of the lawe/ and lenitie of the gospell/me thinkes I smell a spice of the error of the Manichees/which were also scholers in that behalfe of the olde heretike Cerdon/that there is a good and an euill/a gentle and a seuere God/ one vnder the lawe/ and an other vnder the gospell. For to saye that God was then a seuere punysher of synne/ and that nowe he is not at so great hatred wyth it/ but that he will haue it gentlyer and softlyer dealt wyth: is euen all one in effecte wyth that/which surposeth two Goddes. I will ioyne wyth you in it/ that the transgressyons of the lawe in the tyme of the gospell ought rather to be seuerelyer punyshed/ then they were vnder the lawe/ for as muche as the knowledge is greater/and the abounda[illegible] of the spirite of God/wherby the lawes are kept is more plentifull/then vnder the lawe.

At this time I will content me with the place of Zach. which prophesying of the kingdo[illegible] Chap. 13.

of Christ/and of the time of the gospell sayth/that then the father and mother of the false Prophet shall cause their owne sonne to be put to deathe. It is as absurde whych is brought/to proue that the papistes which worship God falsly/doe not faulte so haynously as the Israelites did/which worshipped the Idolles. As who shoulde say/the Jewes or any other the grossest idolaters that euer were/did euer take those things which they worshipped/serpents/oxen/fire/water.&c. to be God/or knewe not the Images before which they fel downe/were woode or stone/siluer and golde. And who knoweth not/that they thought that they worshipped by them and in them/the God which made heauen & Exo. 32. earthe. The Jewes when they molted a golden calfe/and fell downe before it/did neuer thinke that to be God/* but saide that they would keepe holy day to the Lorde Iehouah. Wherein I shall put you ouer to the learned treatises of the godly newe writers/which we refute this distinction being brought of the papistes/as a shift to proue that the Idolatrie which is forbidden in the olde Testament/toucheth not them/because they worship God by these things/and the idolatrous Jewes and infidels/worshipped nothyng else/nor loked at nothing else/then the bare things before which they fell downe. Which selfe same distinction you bryng to proue/that papistrie is not so detestable/as the idolatrie of the Jewes. It may be/that certaine of the Gentiles worshipped by their images/Jupiter and Juno.&c. but you can not shewe/that the Israelites euer worshipped any other God/then the true God/so that their fault was only/in that they worshipped him otherwise/then he had appointed. And the Gentiles that worshipped many Gods/worshipped one as the head and cheefe/and the rest as small companions/and as they termed them/minorum gentium deos/as the papistes doe God as the cheefe/and the saincres as other petie gods.

And here all men may see/what a good proctor you be for the papistes/both in lessening their faultes/and abating their punishmentes/and yet will not I say/that you are conspired wyth them/or haue receiued your fee of them. But if you can shew where/or in what one ponte/those that you charge wyth confederacie/haue layde so softe pillowes vnder their heades as these are: they refuse not to be called confederate and conspired wyth the papistes.

To the next section in the.40.page.

WHat shoulde become of the people in the meane season/whilest they learne their Catechisme/and when they haue learned it/they are no more fit to be Ministers and to teache other/then he that hath learned his Accidence/is meete to sit vpon schole. And it can not be defended/but it was a grosse ouersight/to enioyne ministers to learne a Catechisme. It were much to compell them to read it. And if a man woulde haue declamed against the ignorance of the moste parte of the ministers/three whole dayes together/he coulde not haue sayde more against them/then that Canon which sendeth them to their A.B.C. and principles of their religion. Howe knowe you/that they quote the Catechisme in the margent in derision: is there any syllable or letter that foundeth that wayes? if you coniecture it because they haue set it in the marget/you may as well say that they likewyse quote the scriptures in derision/being also placed there.

But howe foloweth this? it is meete that ministers shoulde learne euery day/therefore it is meete they be enioyned to learne Catechismes? it is meete they shoulde reade Catechismes/therefore meete to learne them/and be enioyned to learne them? is there nothing worthier the learning and profession of the minister/then to learne Catechismes? or doth a man learne those things alwayes/which he readeth? bothe he not reade things some time to recorde the thynges that he hathe learned. For because they say it is not meete that ministers shoulde be enioyned to learne a Catechisme/you conclude of their wordes/that they would not haue a minister to learne/or to read any thyng/whych is as farre from their meaning or wordes eyther/as you are from the reasonable and bryght expounding of them.

To the two next sections in the.41.and.42.page.

IT hathe bene likewise shewed/what was in that election extraordinarie/and what pertaineth to the ordinarie callings. And in the.vj. of the Actes it was shewed/if the

Deacons

Deacons should not be thrust vpon the congregation agaynste the will of it/ muche lesse vaght the minister. And if that congregation had by the commaundement of the Apostles an interest in the choyse of their gouernoures/ I see not why the same commaundement remaynyth not to be followed of other churches. Youre reasons wherewyth you would make difference/ shall be after considered. 19

The Answere to the next section/ being the .43. page/ and vntill (I adde) which is in the .44. page.

VNto these places of the first and sixthe of the Actes is added/ first the place of the fourteenth of the Actes/ where the authoirs of the admonition do proue/ that the election ought not to be in one mans hys hande/ but ought to be made by the churche/ against wheych master D. taketh three exceptions. The first is/ for that it is sayde that Paule and Barnabas ordained Elders/ whereby he would conclude/ that the congregations had nothyng to do. But howe slender a reason that is/ it may be considered of mature places in the scripture/ wherof I will recite two or three.

In the fifthe Chapter of Iosua it is sayde/ that Iosua made hym sharpe knives for the circumcising of the children of Israell/ and a little afterwarde that Iosua circumcised them. Shall we nowe vpon these wordes conclude/ that Iosua did make the knives hym selfe/ or was a cutler/ or being made to hys hande/ did whet them and sharpen them/ or shall we say that he did circumcise the children of Israell/ in hys owne person and hym selfe alone/ when as that was done by many/ and by the Leuites to whome that office appertained? no/ but the scripture declareth/ that Iosua procured sharpe knives to be made/ and exhorted and commaunded the people to be circumcised.

In the .xvii. of Exodus/ it is sayd/ that Moses dyd appoynt vnto the people/ Princes/ Captaines ouer thousandes and hundredthes. &c. And if any conclude thereupon/ that he dyd it hym selfe alone/ he is by and by confuted by that which is wrytten in Deuteronome/ where it appeareth/ that the people dyd chuse them/ and presented them to Moses. 1. Chap. What is it then that is sayde in Exodus that Moses appoynted them/ but that Moses assembled the people/ and exhorted them to appoynt rulers/ and tolde them what manner of men they should be/ and in a worde/ sate as it were moderatoure in that election?

To come to the newe Testament: In the Actes it is sayd that Paule and Timothe deliuered vnto the churches the orders and decrees of the Apostles and elders/ and yet it appeareth in an other place/ that the Church had also to doe/ and gaue their consent vnto the making of those decrees/ so that the former place meaneth/ that the Apostles and Elders dyd goe before/ and were the cheefe/ and directors of that action. 16. Chap. 15. Actes. ver. 23.

The same manner of speche is vsed of the Romane stories/ wherein it is sayde that the Consull did make Magistrates/ for because that he gathered the assembly and voyces wherby they were made: and so S. Luke sayth heere/ that Paule and Barnabas ordayned/ because they being the moderators of the Election/ caused it to be made/ assembled the churches/ tolde them of the necessitie of hauing good pastors and gouernors/ gathered the voices/ tooke heede that nothyng should be done lightly/ nothyng tumultuously/ or out of order. And so to conclude/ it is an euill reason to say as M. doctor dothe/ that because S. Luke hathe/ that Paule and Barnabas ordained/ therefore the people were excluded.

And I maruell wyth what conscience he could answere so in hys place/ especially where it is forthwyth added/ that they ordained them by the suffrages and voices of the churche. But you say that the Greeke worde cheirotonein, is by the common opinion of almost all Ecclesiasticall wryters/ vsed in the scripture for the solemne manner of ordayning of ministers by the imposition of handes/ wheych is the seconde exception you take to hys reason. Wherein/ but that I haue promised to holde my selfe to the matter/ and that these bolde asseuerances in matters most vntrue/ are so common/ that if I shoulde euery foote pursue them/ I should weary my selfe and all others/ I could not keepe my selfe from running out to maruell at suche hygh speaches/ voyde of truthe. First/ where you say that some translation hathe/ that they ordained ministers wythout making mention of Election/ what haue you gained therby/ when I can shew no that translate it otherwise/ and say it is that they ordained by election/ or voyces/ or suffrages? I had not the

30 commoditie of bokes/wherby I coulde see the iudgement of all Ecclesiasticall wryters But of those which I had/I fynde that there was but one/only master Gualter of that mynde/and yet he doth not shut out the peoples consent in the election/neyther M. Calum/M. Beza M. Bullinger/M. Musculus/M. Pintus/he that translated Chrysostome vpon that place/Erasmus in hys Paraphrase vpon that place/are of the contrary iudgement/of whose iudgement I would not haue spoken/if you would not haue gone about thus to abuse your reader/with such manifest lyes/to ouerthrowe the order which God hath stably shed.

But let all authorities of men goe/and let vs examine the thyng in it selfe. If so be that the holy ghost had ment the solemne putting on of the handes vpon the heade of hym that was created elder and minister/had he not wordes enoughe to vtter thys hys meanyng? Woulde he haue/for layeng on of handes/vsed a woorde that signifyeth lyfting vp of handes? Woulde he haue vsed a woorde signifyeng holding vp/or layeng downe? for when the handes are layde of the heade of an other/they are layde downe/and not holden vp. There are woordes in the olde Testament/and in the newe/before Luke wrote/and after he wrote/to expresse thys ceremonie of laying on of handes/and yet none haue euer expressed thys.

1. Tim. 4. 1. Tim. 5. 2. Tim. 1. 8. Actes. 9. Actes. 19. Actes.

S. Paule speaketh thrise of it in hys Epistles to Timothe/and alwayes he vseth epithesis tôn cheirôn. In the olde Testament where thys ceremonie is vsed and spoken of/the Septuaginta dyd neuer translate cheirotonein. But as the wryters of the newe Testament epithesis cheirôn. And what should I stande in thys/when as S. Luke hym selfe/both before and after/speaking of that ceremonie of layeng on of hands/doth neuer vse thys woorde cheirotonein, but the same woorde whych S. Paule vseth/and the Septuaginta? and although the holy Ghoste speake properly and well by whomesoeuer he speaketh/yet it coulde haue bene worse of all sayd by S. Luke of all the Canonicall wryters/that he should speake thus vnproperly/who of them all wryteth moste purely and eleganty/according to the phrase of the moste eloquent Grecians/and therefore he borowed thys speache of the auncient Greeke wryters/whych did vse to expresse their elections by thys woorde/because they were made/and voyces geuen/by thys Ceremonie of lyfting vp of handes.

But what if S. Luke haue vsed thys woorde before/and in thys booke/in the signification of chusing by voyce/dare you then say that he vseth it heere for puttyng on of handes? In the tenthe of the Actes/S. Peter sayth that Christe after hys resurrection/appeared not vnto the whole people/but vnto those whome he had before chosen by hys voyce to be hys witnesses/he vseth thys woorde procecheirotonemenous. Nowe if you will say heere/that it is to be turned/those of whome he layde hys handes/I will aske you where you reede that euer he layd his handes of their heades/I will shewe you where he dyd by hys heauenly voyce appoynt them. And I thinke you are not able to shewe in any Greeke author auncient/and whych men do take to be autenticall/to teache the propertie or eloquence of the Greeke tongue/I meane whyche were before S. Luke hys time/where the woorde cheirotonein, is taken for the laying on of handes of the heade of any.

Thys I confesse that the Greeke Ecclesiasticall wryters/haue sometimes vsed it so/but you must remember that S. Luke coulde not learne to speake of them that came two or three hundreth yeares after hym/but he borowed thys phrase of speache of those that were before hym/and therefore speaketh of elections as they did. So that you see thys shifte will not serue.

Let vs therefore see your third: which is/that although the Churches consent was then required/yet is it not nowe/and that it is no generall rule no more then (saye you) that all thynges shoulde be therefore common nowe/because they were in the Apostles time.

The authoures of the Admonition/with their fauourers/muste be counted Anabaptistes/no one woorde being shewed whych teacheth thereunto/you muste accuse them which confirme that foundation whereof they builde their communitie of all things/whych is one of their chiefe heresyes. If I shoulde say nowe that you are like to those that rowe in a boate/whych although they looke backwarde/yet they thrust a contrary way/I should speake verye more likelyhoode then you haue done. For although you make a countenaunce/and speake hotely against Anabaptistes/yet in deede you strengthen their handes with reasons. But I will not say so/neither doe I thinke that you

fauoure that sect/but only the lokynge vnto and trimpett of your affection bent to maintaine thus estate/whereby you haue so great honoure and wealth/dyuerth you vpon theis pockes to wracke your selfe on/and others.

For I pray you what communitie is spoken of eyther in the two/or three or fourth of the Actes/which ought not to bein the churche/as long as the worlde standeth? was there any communitie but as touchyng the vse/ and so farre forthe as the poore brethren had neede of/and not to take euery man a like? was it not in any manne hys power to sell hys houses or landes/or not to sell them? When he had solde them/ were they not in euery man hys libertie/to kepe the money to hym selfe at hys pleasure? and all they that were of the Church/dyd not sell their possessions/but those whose hearetes the Lord touched singularly with the compassion of the neede of others/ and whome God had blessed with abundance, that they had to serue them selues and helpe others/and therefore it is reckened as a rare example/that Barnabas the Cyprian and Leuite did sell his possessions/and brought the price to the feete of the Apostles. 2. Actes. 5. Actes.

And as for Ananias e Saphira/they were not punyshed for because they brought not the price of their possessions to the Apostles/ but because they lyed/saying that they had brought the whole/when they had brought but parte. And to be shorte/is there any more done there/then S. Paule prescribeth to the Corinthians and in them to all churches to the worldes ende? After he had exhorted to liberalitie towardes the poore churche in Ierusalem/not sayth he/that other shoulde be relieued and you oppressed/but vppon lyke condition at thys time/ youre aboundance supplyeth their lacke/ that also their aboundance may be for your lacke/that there myght be equalitie/ as it is written/ he that gathered muche/had nothyng ouer/and he that gathered lyttle/had not the lesse. 2. Cor. 8.

Surely/it were better you were no Doctour in the Churche/then that the Anabaptistes should haue suche holde to styng in their communitie as you geue them.

In summe/the Apostolike communitie/or the Churches in their tyme was not Anabaptisticall. Vnto the place of the second epistle to the Corinthians/and eight chapter/ you alse what maketh that to the election of the ministers/ but why doe not you saye heere as you did in the other place/that the Apostle meaneth nothyng els but the putting on of the handes of them which ordained/ for the same worde cheirotonetheis is heere vsed/that was there/and thys place bothe manifestly and wythoute all contradiction commende your vaine signification that you make of it in the other place/ and the vntruthe wherein you say that the scripture vseth thys worde for a solemne manner of ordering ministers by putting on of handes. For heere it is sayde that he that was ioyned wyth Paule/ was cheirotonetheis by the Churche/ and it is manifest that the imposition of handes was not by the churche and people/but by the elders and ministers/as it appeareth in S. Paule to Timothe. 1. Tim. 4.

Nowe/to come to that wyhch you make so light of/for say you how followeth thys/ the churche chose Luke or Barnabas to be companion of Paule hys iourney: Ergo, the Churches muste chuse their Ministers? It followeth very well/for if it were thought meete/that S. Paule shoulde not chuse hym selfe of hys owne authoritie a companyon to helpe hym being an Apostle/ is there any Archbyshop that shall dare take vppon hym to make a minister of the gospell/ being so many degrees (bothe in authoritie/and in all gyftes needefull to discerne and trie out or take knowledge of a sufficient minister of the gospell) inferioure to S. Paule? 2. Tim. 1.

And if S. Paule woulde haue the authoritie of the Churche to ordaine the Minister that shoulde ayde hym in other places to the building and gathering of other churches/ howe muche more did he thinke it meete/ that the Churches shoulde chuse theyr owne Minister/which shoulde gouerne them/and which thynges may be also sayde of the election in the firste of the Actes: for there the Churche firste chose two/ whereof one shoulde be an Apostle/ which shoulde not be Minister of that Churche/ but shoulde be sent into all the worlde/ so that alwayes the Apostles haue shunned to doe any thyng of their owne willes/wythoute the knowledge eyther of those Churches where they instituted any gouernoures/or if it were for the behoofe of those places where there were no churches gathered yet would they ordaine none/but by the consent of some other church/ which was already established. You will not denye/but that in the Apostles tyme/ and S. Cyprians time in many places the consent of the people was required/ shewe any one place where it was not.

Doth

Doth not M. Luke say/ that it was done thrise by thrise/ that is in euery churche
And where you say it endured but to S. Cyprians tyme/ it shall appeare to all men
that it endured in the churche a thousande yeare and moze after hys time: and it appeare
reth in the fourthe Epistle of hys fyrste booke/ that he vsed it not as a thyng indifferent/
but necessary/ and argueth the necessitie of it/ of the place of the fyfth of the Actes which
is alleaged by the authors of the abusion/ and so they are not their argumentes that
you throwe vp so scornefully: saying/ howe followeth thys/ and thys/ what proueth it?
but Cyprians/ whome by their fruites you thrust throughe/ and so barrenesse hath made.
But you say theyr examples are no generall rules. Examples of all the Apostles/ in all
churches/ and in all purer times/ vncontrolled and vnretracted/ either by any the primi-
tiue and purer churches/ or by any rule of the scripture/ I thynke ought to stande. If
it were a priuate example of one/ or in one place alone/ or if it were countermaunded by
any other rule of the scripture/ then the example were not alwayes safe to followe. But
what if there be commaundement also?

In the. viij. of the booke of Numbers/ the Lorde commaundeth that the Leuites
whych preached the word of God to the people in their generall congregations should be
brought before the Lord and before the people/ and the people should lay their handes vp-
on the Leuites heades: which/ what other thyng is it/ then to declare their lykyng of
them/ and by that ceremonie to consecrate them/ and set them aparte for that vse of their
ministerie? And if you say that it were a disorder that all should lay on their handes/ I
graunt you: but as he speaketh/ because the approbation was by al/ and some in the name
of the rest declared that/ by their laying on of handes.

But me thynketh I heere your olde answere/ that thys pertaineth not vnto vs/ bee-
ing a thyng done vnder the lawe: but take heede what you say/ for if you will admit ney-
ther the generall examples of the new Testament/ nor the commaundements and exam-
ples of the Olde/ take heede that you doe not or euer you be aware/ spoile vs of the cheefe
and principall pillers and buttresses of our religion/ and hyring vs to plaine Catabapti-
stes/ which you say you are so afrayde of.

For to proue the Baptisme of children and yong infantes/ what stronger hold haue
we/ then that god commaunded in the olde Testament/ that they should be circumcised/
and examples thereof in the newe Testament/ for that the Apostles baptised whole fa-
milies/ where by all likelyhode there were children. Howe/ we saye that there is thys
commaundement in the olde Testament/ of the ministers/ and there are examples in the
newe Testament generall and throughout/ why shoulde it not then be necessary in thys/
as well as in the other? Besides that/ in the sixth of the Actes/ the Apostles commaund
that the churche shoulde seeke them oute Deacons/ whome they might appoynte ouer
the poore.

Touching certayne Ceremonies/ I haue shewed that they are necessarye: as
namely the Sacramentes.

And as for Discipline and gouernment/ I haue shewed partly/ and more hereafter
shall be shewed/ that they are of the substance of the gospell/ if to haue excommunication
be to haue Discipline/ or if to haue pastors or Bysshops/ and Doctors/ and Deacons/ be
gouernement of the Churche. You say/ that howsoeuer in the Apostles time thys vse
was of hauing the consent of the Churche in the choise of their pastor or bysshop/ nowe
in thys estate it were moste pernicious and hurtfull. Wherein/ see how vnaduisedly you
condemne the churches of Greece/ of all Fraunce/ of certaine of the Germaine chur-
ches/ which keepe thys order. But you alleage your reasons/ therefore those are to be
considered/ because they come so rare. For your maner is/ that if you can haue but one
Scripter/ newe or olde of your side/ or which seemeth to be of your side/ you runne away
with the matter/ as thoughe you had scripture/ reason/ doctors and all.

I will therfore then take a viewe of your reasons/ when as I shall haue hereafter
set downe those reasons/ whereby the perpetuall equitie/ reasonablenesse/ and conuenien-
cie of this order/ that a church shuld haue a stroke in her ministers election may appeare.

It is sayd amongst the Lawyers/ and in deede reason which is the lawe of all na-
tions confirmeth it. Quod omnium interest, ab omnibus approbari debet. That is/ that
standeth all men vpon/ should be approued of all them. Which lawe hath thys force: that
if it may be/ it were good that those thynges which shall bynde all men/ and whiche re-
quire the obedience of all/ should be concluded as farre as may be/ by the consent of all/ or

at leest by the consent of as many as may be gotten. And therefore it dooeth muche the obedience of the subiectes of thys realme/that the statutes wherebye the realme is gouerneth/passe by the consent of the most parte of it/which they be made by them/whome the rest put in trust/and chuse for that purpose/being as it were all their actes.

So is it also when the question is to chuse the Magistrate/ Mayre/ or Bailife/ or Constable of euery towne/ which thynges if they haue good groundes in ciuill affaires/ they haue muche better in Ecclesiasticall. For it is muche more reasonable that there should be thrust vpon me/a gouernoure of whom the euerlasting saluation or damnation bothe of my body and soule doth depend/then hym of whome my wealth and commodities of thys life doth hang. Onlesse those vpon whome he were thrust/were fooles/or madde men/or children/without all discretion of ordering them selues/which as I will shewe/ can not agree with those/that are the church of God/and are to haue a pastor. For they of the church of God/although they be called sheepe in respect of their simplicitie & harmlesnesse/yet are they also for their circumspection wise as serpentes/in the wisdome especially which is to saluation: and howe vile accompt so euer you will make of them/they are the people of God/and therfore spirituall/and for thy which those of whom S. Paul sayth/ 1. Cor. 2. the spirituall man discerneth all thynges.

Moreouer/reason and experience teacheth/that it maketh much to the profiting of the church vnder the hand of the pastor or bishop/that the church loue hym and reuerence hym. For the contempt and hatred of the minister for the most parte/standeth not in hys owne person/but reacheth euen vnto the doctrine which he teacheth. But the minister that the church desireth/it commonly best loueth and most reuerenceth/and of the other side hateth and contemneth hym/that is thrust vpon them/therfore it maketh much to the profiting of the people in the doctrine of the gospell/ that the minister come in/by their consent. Likewise/the people must by S. Paule his rule/followe the good examples of the 1. Tim. 4. minister: but men will not lightly followe their examples/ whome they loue not/ nor loue them/which are thrust vpon them against their willes. Therefore it standeth with the good conuersation and godly following of the steppes of the minister/ that he be with the consent of the Churche.

And if it should happen (which may come to passe) that any church should desire or chuse/or consent vpon by the most part/some that is vnmete/ either for doctrine or maners/then the ministers and others of the other churches round about/ should aduertise first/and afterwarde as occasion should serue/ sharply and seuerely charge/that they forbeare such election/ or if it be made/ that they confirme it not/ by suffering him to exercise any ministerie. And if either the churches round about do mis of thys dutie/or the church which is admonished rest not in their admonition/then to bring it to the next Synode/ and if it rest not therin/then the Prince or Magistrate/which muste see that nothyng in the churches be disorderly and wickedly done/ought to driue that church from that election to an other which is conuenient. Nowe I will examine the reasons which you adde to proue/that although in times past the church chused their ministers/yet nowe it muste be otherwise.

To the fyft difference in the. 44. page.

YOu saye it was in the Apostles times vnder the crosse/ and therefore fewe/ and so might easily endure one an other/who were fitte for the ministerie. But you forget your selfe marueilously. For in the Apostles times/the church (I meane visible and sensible/for else howe coulde it be persecuted) was sowen not only throughe oute all Asia (which is the greatest part of the world) but throughe a great part of Africa/ & no small portion of Europe: and nowe it is shut in a small corner of Europe/being altogether banished oute of Asia and Africa: and therefore there are not the tithe nowe/of those that professed the gospel then/and what a conclusion is thus/the church were fewe in numbre/ because they were vnder the crosse. For to let passe bothe other scriptures and stories ecclesiasticall/howe you forgotten that which is saide in the first of Exodus/ that the more the children of Israell were vexed and persecuted/the more they multiplied? Then you say they kept togither/& met often/ and so knowing one an other/ were best able to iudge one of an other. But herein you speake as one that hath small experience of persecuted churches/for in the time of persecution/ the christians that were in one great citie/ were

faine to gather them selues out of all the corners/ and from all the endes of the Citie/ to one place/ being not able to deuide them selues into many parishes/ bothe for other considerations/and because they were not able to maintaine manye ministers/and elders, and Deacons/ so that we reade that the churche which was at Antioche/ wrote vnto the church at Jerusalem/ and that of Jerusalem/vnto them of Antioche/ and S. Paule to the church at Rome/at Ephesus/and at Philippos. &c. Which speches doe declare/that by all likelyhode in one great citie/they had but one congregation/and therfore that must needes be scattered heere and there/and so coulde not haue the commoditie eyther of often meeting/or of knowing one an other so well as where suche a citie is deuided into many churches. Those that knowe the estate of Fraunce in the time of persecution/do well vnderstande that euery churche almoste was gathered of townes/ whereof some were sixe miles/some seuen/some more/from the place of meting/and keping their congregations. And therfore could not meete so often/nor knowe one an other so well/ as we/ by ȳ grace of God may doe/which meete oftner/and in lesse number then they doe.

To the seconde difference.

To your seconde difference I answere/that in dede there be hipocrites in our churches nowe/and so were there then/but more nowe/than then. I graunte you that also/ but there is no great daunger in them/as touching the election of the minister or bishop/ for that in such open and publike actions ȳ come into the eyes of all men/there is no good man will do so sincerely/so holily/as they will doe/although it be fainedly. The hurt that they doe/is in closer and secreater matters. But where you say oure churches are full of drunkardes and whoremongers: besides that/you better or euer you be aware/howe euill succesfe the preaching of the gospell hath had heere (for want of discipline and good ecclesiasticall gouernment) you bewray a great ignorance. For although there be hipocrites/ which beare the face of godly men in the churche/ whose wickednesse is only knowne to God/and therfore can not be discouered by men/yet in the churches of Christe there be no drunkardes nor whoremongers/at least which are knowne. For eyther vpon admonition of the churche they repent/and so are neyther drunkardes nor whoremongers/ or elfe they are cutte of by excommunication (if they continue stubburne in their synnes/ and so are none of the churche/ and therefore haue nothyng to doe in the election of the minister of the Churche. And me thincketh you shoulde not haue beene ignorante of this/ Math. 13 that although there be * tares in the flower of the churche/ which are lyke the wheate/ and therfore being grounde/easely meeteth together in the loafe/yet there are no acornes at. 25. which are breade for swine. And although there be * goates amongste the flocke of the churche/because they haue some likelyhode with the sheepe/ feeding as they doe/ going mike as they doe/ yet in the churche of Christe/ there are no swine/ nor hogges/ it pertaineth to God only/to seuer the tares from the wheate/and the goates from the sheepe/ but the churches can discerne betweene wheat and acornes/betweene swine and sheepe.

To the thirde in the. 44. page.

If they had knowledge then/ it was because they were taughte/ and that they are ignorant nowe/it is because they haue no good ministers to teache them/and if the churches shoulde chuse their ministers/ I am sure they coulde not chuse worse/ then for the moste parte/they haue nowe/being thrust vpon them.

To the fourthe in. 45. page.

I See that when a man is oute of hys wayes/ the further he goeth/the worse. Bicause you placed in the church whoremongers and drunkards/as further swine in the Lordes courtes/ nowe you bring in Papistes/ and Idolaters/ and Atheistes/ which are not only filthye/ but also poysoned and venomed beastes. I am not ignorante of that distinction/which sayeth that there be in the churche/ which are not of the churche/ and those are hipocrites as is before sayde: but I would gladly learne of you/what scripture there is to proue/that Idolaters and Papistes/and Atheistes are in the churche: when 1. Ioh. 2. S. Paule calleth all suche forthout the churche/ and sayth whoune the churche hath not thus

thing to doe/nor they with the churche. You might as well haue placed in the churche Wolues/Tigres/Lions/and Beares/that is Tirantes and persecutors. For those ye speake of/and(in the iudgement of men and of the church(as well shut out of it as they/in the eye of the Lorde/they may be of the churche/and so many and are sometymes the persecutors them selues:so that the election of the churche/is not/nor ought not/to be hindered by those/that haue nothing to doe with it. But now I heare you aske me/what then shall become of the paysties and Atheistes/if you will not haue them be of the church? I answer that they may be of/and in the commen wealth/which neither may/nor can be of nor in the churche:And therfore the churche hauinge nothing to do with suche/the magistrate ought to see/that they come to heare the sermons in y place where they are made/whether it be in those parishes wher ther is a church/e so preaching/or wher else he shall thinke best/and cause them to be examined/howe they profite/and if they profite not/to punish them/e as their contempt groweth/to encreasse the punishmēt/vntil such times as they declare manifest tokens of true repentaunce/and then as rotten members/that doe not only no good/nor seruice in the body/but also corrupt and infect others/ cut them off. And if they doe profite in hearing/then to be adioyned vnto that churche/which is nexte the place of their dwelling.

To the fifte in the.45.page.

If there be no churches established/because there were no christian Magistrates/then the churches of the Apostles were not established:And it is absurde to say/that the ministers nowe with the helpe of the magistrate/can lay surer foundations of y church/or builde more cunningly or substantially/then the Apostles could/which were the master builders of the churche of God/ and as for the consummation of the bodye of the churche/and the beautie of it/seeing it consisteth in Iesus Christe/which is the heade/that is alwayes ioyned vnseperably in all times of the crosse/and not the crosse with his bodye/which is the churche. I can not see why the churches vnder persecution/should not be established/ hauing both the foundation and the nethermoste partes/ as also the toppe and hyest parte of the churche/as well as those which haue a christian magistrate. If in deede the magistrate/whome God hathe sanctified to be a nurse vnto his churche/were also the heade of the same/then the churche could not be established without the magistrate/but we learne that although the godlye magistrate be the heade of the common wealthe/ and a greate ornament vnto the churche/ yet heis but a member of the same. The church may be establyshed without the magistrate/and so/that all the worlde/and all the Deuilles of hell can not shake it/ but it cannot be in quiet/ in peace/ and in outwarde sureties/without a godly magistrate:And therefore the churche in that respecte and suche like/ prayeth God and prayeth for the magistrate/ by the which it enioyeth so singulare benefices. Therupon you conclude/that the churche was then popular/which is as vntrue/as the former parte. For the churche is gouerned with that kinde of gouernment/ which the Philosophers/that write of the best common wealthes/affirme to be the best. For in respecte of Christe the heade/ it is a Monarchie/and in respecte of the auncientes and pastoures/that gouerne in common/ and with like authoritie amongste them selues/it is an Aristocratie/or the rule of the best men/and in respecte that the people are not secluded/ but haue their interest in churche matters/ it is a Democratie/or a popular estate. An image whereof appeareth also in the politie of his realme/ for as in respecte of the Queene/his maiestie/it is a Monarchie/so in respecte of the moste honourable counsell/ it is an Aristocratie/and hauing regarde to the Parliament/which is assembled of all estates/it is a Democratie. But you should haue shewed/how this difference of hauing a christian magistrate/and hauing none/ought to bring in a diuersitie in the choyse of the pastoure by their churche. It were not harde/if one would spende his time so vnprofitably/to finde oute a hundred differences/betweene a persecuted churche/ and that which is in peace/ but seeing you can shewe me no reason/why the churche may not chuse his minister/as well vnder a godly magistrate/as vnder a tyrante/ I will be bounde to shewe you/ howe that if it were lawfull to breake the order of God/it were meeter in the tyme of persecution/that the election should be in some others discreate and learned persons handes/to be made without the consent of the church:

then in that time when there is a godly magistrate / and that it is then most convenient to be chosen by the churche.

In the time of persecution a churche chuseth an vnlearned minister / or one that is wicked in life / howsoeuer it be / he is vnfit / the churches rounde about by their ministers or elders admonishe thys church of her fault / and moue to correcte it / the churche will not by no meanes be admonished: what can nowe the other churches doe in the time of persecution: if they excommunicate the whole churche / it is a harde matter / and yet if they may doe that / there is all they can doe: the euill is not remedied / which may be easely taken away / where there is a godly magistrate / and the church (as is before sayde) compelled to a better choise / so you see that there are inconueniences in the chusyng of the pastor / and other the gouernors of the churche / by the churche / in the time of persecution / which are not in the time of peace vnder a christian magistrate.

Nowe I will shewe you / which thynke that the consent of the church in their minister / can not stande with the time of a christian magistrate / that it hath not only stode but hath bene confirmed in their tymes and by them. In codice Iustiniani: it is thus written / following the doctrine of the holy Apostles. &c. We ordaine / that as often as it shall fall out / that the ministers place shall be voyde in any citye / that voyces be geuen of the inhabiters of that citie / that he of three (which for their righte faythe / holynesse of life / and other good thynges are moste approued) shoulde be chosen to the Bishoprike / which is the moste meete of them. Also Carolus Magnus / which was the first Germaine Emperoure in. 63. distinct. sacrorum canonum sayth / being not ignorant of the holy Canons / that the holy churche in the name of God should vse her honoure the freelyer / we assent vnto the Ecclesiasticall order / that the bishops be chosen by election of the clergye and people / according to the statutes of the canons of that diocesse.

In the. 63. distinction it appeareth / that Ludouicus Carolus his forme decreed / that he should be bishop of Rome / whom all the people of Rome should consent to chuse.

Platina also in the life of Pope Adrian the seconde / sayeth that Ludouike the seconde by hys letters commaunded the Romaines that they shoulde chuse theyr owne bishop / not loking for other mennes voices / which being straungers / coulde not so well tell what was done in the common weale where they were straungers / and that it appertained to the Citizens.

The same Platina witnesseth in the life of Pope Leo the. 8. that when the people of Rome were earnest with the Emperoure Otho the first / that he woulde take awaye one Pope John that lined very licentiously and riotously / and place an other / the same Emperoure answered / that it pertained to the clergy and people to chuse one / and willed them that they should chuse / and he wold approue it: and when they had chosen Leo / and after put hym out without cause / and chose one Pope Benet / he compelled them to take Leo agayne. Whereby appeareth that in those estates where Magistrates were Christian / and where the estate was moste of all Monarchical / that is subiecte to ones gouernment / that thys vse of the Churche remayned and was confirmed by the Emperoures / and also when the churche put out any without good cause / that then the magistrates should compell the churches to doe their duetie. In deede the bishop of Rome gaue the election then into the Emperoure hys handes / because of the rightuousnesse of the people / as Platina maketh mention / but that is not the matter / for I doe nothyng els herre but shewe / that the elections of the ministers by the Churche / were vsed in the times of the Emperoures / and by their consentes: and seeing that Otho confessed it pertayned not vnto him / it is to be doubted / whether he toke it at the Bishop hys handes.

And if the Emperoures permitted the election of the bishop to that Citie / where it made moste for their suerte to haue one of their owne appointment / as was Rome / which with their bishoppes did often tymes put the good Emperoures to trouble: it is to be thought / that in other places bothe Cities and townes / they dyd not denye the elections of the ministers / to the people. Besides that / certaine of those constitutions are not of Rome / but of any citie whatsoeuer. And these Emperoures were / and lyued betweene 500. and odde yeares / vntill the very poynte of a thousande yeares after Christe / so that hytherto thys libertie was not gone out of the Church / albeit the Pope which wrought in all tyrannie / and went about to take all libertie from the churches / was nowe on hys backe / and had placed hym selfe in that Antichristian seate.

Those that wrote the Centuries/suspect thys Canon/and doubte whether it be a ba-
starde or no/considering the practise of the churche: But heere ouer you were a-
ware/you haue stricken at your selfe. For before you sayde/that thys order of chusing
the minister by voyces of the churche/was but in the Apostles tyme/and during the
time of persecution. And the first tyme you can alledge thys liberte to be taken awaye/
was in the.334.yeare of our Lorde/which was at the least.31.yeares after that Con-
stantine the great began to raigne. I say at the least/because there be good authors that
say/that thys Councell of Laodicea was holden Anno.338.after the death of Iouinian
the Emperoure/and so there is.35.yeares betweene the beginning of Constantines
raigne/and thys councell. Nowe I thynke you will not say that the Church was vnder
persecution in Constantines tyme. And therfore you see you are greatly deceiued in your
accompte.

Nowe if it be as lawfull for vs to vse maister Caluins authoritie/which bothe by
example and writyngs hath alwayes defended ours cause/as it is for you to wryng hym
and hys wordes/to thyngs which he neuer meant/and the contrary wherof he continu-
ally practised/then thys authoritie of yours is dashed. For maister Caluin sayth/where Vpon the
as it is sayde in that councell/that the election shoulde not be permitted to the people/it Actes.16.
meaneth nothyng else but that they shoulde make no election/without hauyng some nu-
mbers or men of iudgement/to direct them in their election/and to gather their voyces/
and prouyde that nothyng be done tumultuously/euen as Paule and Barnabas were
cheefe in the election of the churches. And euen the same order woulde we haue kepte in
elections continually for auoyding of confusion/for as we would haue the liberte of the
Churche preserued/which Christ hath bought so dearely from all tyrannie/so doe we a-
gayne condemne and vtterly abhorre all barbarous confusion and disorder.

But if councelles be of so great authoritie to decide thys controuersy/then the most
famous councell of Nice will strike a great stroke with you/whichin an Epistle that it
writeth vnto the Churche of Egypt (as Theodoret maketh mention) speaketh thus:
It is meete that you should haue power bothe to chuse any man/and to geue their names
which are worthy to be amongst the clergye/and to doe all thyngs absolutely accordyng
to the lawe and decrees of the churche/and if it happen any to die in the churche/then that
those which were last taken to be promoted to the honor of hym that is dead/with thys
condition/if they be worthy/and the people chuse them/the bishop of the citie of Alexan-
dria together geuing hys consent/and appointing hym.

Another of the famousest councelles/called the councell of Constantinople/which 9.lib.14.
was gathered vnder Theodosius the greate (as it is witnessed by the Tripartite sto- cap.
rie)in an Epistle which it wrote to Damasus the pope/and Ambrose and others/sayth
thus: we haue ordained Nectarius the bishop of Constantinople/sayth the whole con-
sent of the councel/in the sight of the Emperour Theodosius beloued of God/the whole
Citie together decreing the same. Likewise he sayth that Flauian was appointed by that
synode/bishop of Antioche/the whole people appointing hym.

Likewise in the councell of Carthage where Augustine was/holden about anno
domini.400.in the first canon of the councell it is sayde/when he hath ben examined in
all these/and founde fully instructed/then let hym be ordayned Bishop by the common
consent of the clarkes and the lay people/and the Bishoppes of the prouince/and espec-
ially either by the authoritie or presence of the metropolitane.

And in the Toletane councell/as it appeareth in the.51.distinction/it was thus or-
dayned. Let not hym be counted a priest of the churche (for so they speake) whome ney-
ther the clergye nor people of that cite where he is a priest bothe chose/nay the consent
of the metropolitane and other priestes in that prouince hath sought after.

Moreouer/concilium Cabilonense/which was holden anno domini.650. in the
tenth Canon/hathe thys. If any Bishop after the death of hys predecessor be chosen of
any of the bishops in the same prouince/and [illegible] of the clergye & citizens/let an other be
chosen/and if it be otherwise/let that ordination be accompted of none effecte. All which
councelles proue manifestly/that as the people in their elections had the ministers rounde
about/or synodes and councelles directing them/so there was none came to be ouer the
people/but by their voyces or consentes.

To the next section in the. 45. page: Thys alteration. &c.

IN deede if you put suche darke colours vppon the Apostles churche as thys is/it is no marueil if it ought not to be a patrone to vs of framing and fashioning oure churche after it. But O Lord who can patiently heere thys horrible blasphemy / ascribed to the Apostles churche/which heere you attribute vnto it/that euery one hand ouer head preached/baptised/ and expounded the Scriptures. What a windowe/ nay/ what a gate is opened heere to Anabaptistes/to confirme their fantasticall opinion/wherein they holde/ that euery man whome the spirite moueth / may come euen from the ploughe taile to the pulpit/to preache the worde of God. If you say it is Ambrose saying and not youres/ I answere/vnlesse you allowe it/ why bring you it/and that to proue the difference betweene the Apostles tymes and theise. For if it be false(as it is moste false)then there is no difference heere betweene the Apostles times and oures. Dothe not the whole course of the scriptures declare/and hathe it not bene proued/that there was none that toke vpon him the ministerie in the churche/but by lawfull calling? What is thys but to caste dusste and dirte of the fairest and beautifullest image that euer was/to make a smokie/ disfigured/ euill proportioned imadge to seeme beautifull / to ouerthrowe the Apostles buildynge of golde and siluer/and precious stones/to make a cottage of woode/strawe/and stubble/to haue some estimation/wherin coulde haue none/the other standing. For in effecte so you doe/ when to vpholde a corrupte vse that came in by the tyrannie of the pope/ you goe about to discredite the orders and institutions wherin were vsed in the Apostles tymes? and that wyth suche manyfest vntruthes.

To the next section in the. 45. page: Musculus also. &c.

THe place is too common wherin you alleage/you had I am sure the boke before you/ you might haue tolde where the place was/and in what title. But that place of Musculus in the title of the magistrate/ is answeared by hym selfe in the same boke/ where he entreateth of the election of the ministers. For going about (as it seemeth) to satisfie some of their ministers / wherin were brought in doubte of their callyng/because they were not chosen by their churches/speakyng of the vse of the churche in chusing their minister/he sayth thus.

First/ it must be plainly confessed/ that the ministers were in tymes past chosen by consent of the people/and ordained and confirmed of the seigniours.

Secondarily/that that forme of election was Apostolicall and lawfull.

Thirdly/that it was conformable to the liberte of the churche/and that thrustyng the pastor vpon the church/not being chosen of it/dothe agree to a churche that is not free but subiecte to bondage.

Fourthly/that thys fourme of choise by the churche maketh muche bothe to that/ that the minister may gouerne hys flocke with a good conscience/ as also that the people may yeelde them selues to be easyer ruled/then when one commeth againste their willes vnto them.

And to conclude all theise/he sayth that they are altogither certaine/and such as can not be denied. After he sayth that the corrupte estate of the churche and religion driuen to alter thys order/and to call the election to certaine lerned men/which should after be confirmed of the Prince. And that it may yet more clearely appeare / his iudgement is nothing lesse then to confirme thys election/he setteth downe their election in Bernland/which he approueth and laboureth to make good/as one which although it dothe not fully agree with the election of the primitiue churche/ yet commeth very neare vnto it: Is that not one man but all the ministers in the citie of Berne/doe chuse a pastor/ when there is anye place voyde.

Afterwarde he is sent to the Senate/from the which/if he be doubted of/he is sent agayne to the ministers/ to be examined/ and then if they finde hym meete/ he is confirmed of the Senate/ (which standeth of some number of the people) and by the most part of their voyces. By theise thynges it appeareth/that thys election of the minister by the people/is lawfull and Apostolike / and confessed also by him / that those that are otherwyse/ bring with them subiection vnto the churche/ and seruitude/ and carye a note and marke of corruption of religion.

Last of all/that he goeth aboute to defende the election vsed in the churches where he was minister/by thys/that it approched vnto the election in the primitiue Churche.

Howe

Howe what cause there may be/that we should bring the churche into bondage/or take away ꝑ order whereby both the minister may be better assured of hys calling/& the people may the willingelyer submit them selues vnto their pastoures and gouernoures/or what cause to depart from the Apostolike forme of the chose of the pastor being lawfull/ I confesse I knowe not/and would be glad to learne.

To assigne the cause hereof vnto the christian magistrate/and to say ꝑ these things can not be ꝺone vnder him (as you/vnder master Musculus name/doe affirme) is to doe great iniurie vnto the office of the magistrate/ which abridgeth not the liberte of the churche/but defendeth it/diminisheth not the pastor hys assurance of hys calling/but rather encreaseth it/ by establishing the ordinarie callinge only/which in the time of persecution sometimes are not so ordinarie/wherehy auoweth not the obedience of the people from the pastor/but vrgeth it/where it is not/and constrayneth it/where is is not voluntarie. And seeing that also Musculus sayethe/that these forced elections are rewmes for corruption of religion/ and disordered states/ what greater dishonoure can there be done vnto the holye institution of God in the cuile gouernoure/then to saye that these forced elections wythout the consent of the people muste be/where there is a christian Magistrate: as thoughe there coulde be no pure religion vnder hym/ when as in deede it maye be easely vnder hym pure/which can hardly/and wyth great daunger/be pure wythout hym. And when as it is sayd/ that the churches consent should be had in the election of the minister/we we not denye the confirmation of the elections vnto the godly ciuill magistrate/and the disannulling of them/if the churche in chusing/and the ministers in directing/shall take any vnfitte man/ so that yet/he we not take awaye the liberte from the churche/of chusing a more conuenient man.

So that you see/that by Musculus your witnesse reasons/ this enforced election wythout the consent of the people/is but corrupt/and so ought not to be in the churche. And that although it hathe bene borne wythall/yet it muste be spoken againste/and the lawfull fourme of election laboured for/ of all those that loue the truthe/ and the sincerite thereof.

To the next section in the .46. page.

NOw you would proue that this election of ministers by one man was in the Apostles time. But you haue forgotten your selfe/which sayde a little before/ that thys election by the churche/ was not only in the Apostles times/ but also in the tyme of Cyprian. Howe you say otherwyse. And if the election of the minister by the churche agree so well wyth the time of persecution/ and when there is no christian Magistrate/ howe commeth it to passe/ that in those dayes when persecution was so hotte/ and there were no suche Magistrates/ that S. Paule shoulde haue the election by one man/and not by the churche. Beside that/if thys be S. Paule hys commaundement/that the bishop should only chuse the minister/ howe doe you make it an indifferent thing/ and a thing in the power of the churche to be varyed by times/or this is a flatte commaundement. Thus you see you throwe downe wyth one hande/as fast as you builde wyth the other. But to answeare directly to the place of the fifte of the first to Timothe.

I saye firste/ that S. Paule writeth to Timothe/ and therefore instructeth hym what he shoulde doe for hys parte in the appointing of the minister. If he had written to the whole Churche of Ephesus/ he shoulde otherwise haue instructed them howe they shoulde haue behaued them selues in that businesse. If one doe write vnto hys friende/ that hathe interest in any election/to take heede that he chuse none but such as are meete/ shall anye man conclude thereupon/that none hath to doe in that election/but he to whom that letter is written? Then I say further/that S. Paule attributeth that vnto Timothe. that was common to more wyth hym/ because he being the director and moderator of the election/is sayde to doe that whiche many doe: which thing I haue proued by diuers examples both out of the scripture/and otherwise inough. And euen in this imposition of handes/it is manifestly to be shewed. For ꝑ whereas S. Paule sayth in the .1. Epistle/ꝑ Timothe was ordained by the putting on of hys handes vppon hym/in the first Epistle he sayth/that he was ordained by the putting on of the handes of the elder shyp. So that that which he in one place calleth to hym selfe alone/ in the other he communicateth wyth mo. 2. Tim. 1. 1. Tim. 4.

Againe/it is a fault in you/ that you can not distinguishe or put difference betweene the election and imposition of handes.

Last of all/ I answere that although this might agree to Timothe alone/ as in dede it can not/ yet it followeth not that euery Bysshop may do so. For Timothe was an Euangelist/ whych was aboue a Bysshop/ as hereafter shall better appeare. And if it be an euill argument to say the greater may doe it/ therfore the lesse may so. The superiour/ therefore the inferiour. If you were at any coste with producing your witnesses/ you should not be so wyse to be so launche of them/ as to cite Ambrose/ and Chrysostome/ to proue a thyng that none hathe euer denyed. For who denyeth that S. Paule dothe not geue warnyng to Timothe to be circumspecte? If you meane to vse their testimonie to proue that he only made the elections/ they say neuer a woorde for you/ if there be anye thyng/ cite it. To the place of Titus/ I answere as to that of Timothee/ for there is nothyng there/ but agreeth also to thys place. And as for Jerome he hathe nothyng in that place/ as he hathe in no other/ to proue that to the Bysshop only/ doth belong the ryght of election of the minister.

I haue shewed you reasons before/ whye it can not be so taken of the sole election of the Bysshop/ the churche being shutte oute. If authorite would doe any good in this behalfe/ as it seemeth it ought/ seeing that all your proufe throughe oute the whole booke/ is in the authorities of men/ (whych Aristotle calleth arechnas peiseis, vncunning proofes) I coulde sende you to maister Caluin/ whych teacheth/ that it is not to be thoughte that S. Paule would permit to Titus to ordaine bysshops and ministers by hys owne authoritie/ when he hym selfe woulde not take so muche vpon hym/ but ioyned hys with the voyces of the Churche. But he peraduenture fauoureth not your cause/ and yet you wold make men beleue sometimes/ that you make muche of hym if you can gette but one woord vnioynted/ and racked in peeces from the rest/ to make good your parte. If he weyghe not with you/ you haue maister Musculus/ whome you take to be a greate patrone of youres in thys cause/ whych dothe with greater vehemencie affirme the same thing that maister Caluin sayth/ asking whether any man can beleue that Paule permitted in this place to Titus/ or in the place before alledged to Timothe/ that they shoulde ouharpe of their owne authoritie/ and by them selues/ when as Paule woulde not doe it but by the voyces and election of the churche.

Musculus in his common places in his title of the election of ministers.

In the ende you saye it is the generall consent of all the learned fathers/ that it belongeth to the bysshop to chuse the minister. Because you acquaint my eares with lasheholde and vntrue affirmations/ I can rowse the more patiently heere you thus vaunting your selfe/ as though you had all the fathers by heart/ and carryed them about with you/ wherefoeuer you wente/ whereas/ if a man would measure you by the shull in them which you haue shewed heere/ he woulde hardly beleeue that you had redde the tenthe parte of them.

Are all the learned fathers of that minde? I thynke then you would haue bene better aduised then to haue set downe but one/ when as you know a matter in controuersie/ will not be tryed but by two or three witnesses/ vnlesse the Lord speake hym selfe/ and therefore you geue me occasion to suspect that because you cite but one/ you knowe of no more: now let vs see what your one witnesse will depose in thys matter.

And fyrst of all you haue done more wickedly then simplye/ in that you haue altered Jeromes woordes. For where he sayth/ wherein dothe a bysshop differ from an elder/ but only in ordayning: you say a bysshop dothe excell all other ministers. &c. I repose me heere vnto your conscience/ whether you dyd not of purpose chaunge Jeromes hys sentence/ because you would not let the reader vnderstande what odds is betweene S. Jeromes bysshops in hys dayes/ and betweene our Lord Bishops. For then the bysshop has nothyng aboue an elder in other ministers/ but only the ordayning of the minister. Howe he hathe a thousande parishes/ where the minister hathe but one. For the matters also of the substance of the ministerie/ the bysshoppe nowe excommunicateth/ whych the minister can not absolueth or receyueth into the churche/ whych the minister can not. Besydes diuers other thynges which are meere ciuill which the bysshop dothe/ and whych neither bysshop nor other minister ought to doe. I say I repose me to your conscience/ whether you altered Jeromes woordes to thys ende/ that you woulde keepe thys from the knowledge of your reader or no. For answere to the place/ it is an euill argument to saye the bysshop had the ordayning of the minister/ Ergo he had the election of hym/ the contrarye rather is a good argument/ the bysshop had the ordayning of the minister/ therefore he has not the election of hym. For ordination and election are diuers members of one whole/

which is the placing of the pastor in hys churche / whome nowmber can not be verifyed of an other/as you can not say your booke is your hande. I will not denye/ but that sometymes these wordes maye be founde confounded in Ecclesiasticall wrytyngs / but I will shewe you also/that they are distinguished/and that the election pertaineth to the people/ and ordayning vnto the Bysshop.

Vpon the further of the Actes the ghoste hathe/that that which was done there of the xij. Apostles/in willing the brethren to loke out fitte men/was done to geue vs example/ and muste be obserued in those that are ordained. For sayethe the ghoste/ the people muste chuse/and the Bysshop muste ordaine. And that S. Jerome muste so vnderstanded/is appeareth not only that it hathe seme so expounded: but also it maye be easely proued/ for that S. Jeromes sentence and iudgement appeareth in other places/ that he would haue nothing heere done wythoute the people/ as in hys Epistle/ ad Rusticum monachum: he wyllethe that the people shoulde haue power and authoritie to chuse their clarkes and their ministers/and in hys Epistle to Nepotian/ of the lyfe of the clarkes/ he hathe thys distinction manifestly: They runne/ sayeth he/ vnto the Bishoppes suffraganes certen times of the yeare/and bryngyng some summe of money/ they are annoynted/and ordained/ being chosen of none/and afterwarde/ the Bysshop wythout any lawfull election/ is chosen in hugger mugger/of the Canons or Archedeacons only/wythout the knowledge of the people. And so you see/that although that S. Jerome sayeth/ that the Bysshop had the ordayning of the ministers/ yet he had not the election/for the ordayning was nothing else but an approuing of the election/by puttyng on of handes/ and consequently/ hauing vnto your daunt that all the learned fathers were of thys iudgement/ that the Bysshop should electe the minister/ you shewe not so muche as one.

Nowe will I shewe you the eleuen contrary of that you saye/ ✠ that I gladlye trauaile thys waye/ for if you had not constrayned me / you shoulde not haue heerde one woyce thys way. And wouldte to God that you wouldte be content/ especially when you mette wyth those that will be tried by the scriptures / to seeke no further strengthe then they giue you. But I am sorye you shoulde oppresse the truthe/and make all men afraide of it/by making them beleeue/that it is so vnlearned and vnfurnished of her frendes/as you pretende. You confesse S. Cyprian is agaynste you herein/ and he was a learned father/ and a Martyr also/ which do not only vse thys fourme of election/ but also taughte it to be necessary/ and commaunded/ and therefore me thinckethe you should not haue sayd all the learned fathers wythout exception. You se also S. Jerome is of an other iudgement. S. Augustine also/ when he speaketh howe he appoynted Eradius to succeede hym/ shewethe/howe it was the auncient right and custome/that the whole churche should either chuse/ or consent of their Bishop. And Innocente sayeth / that that is truely and 82. Epist.
certainely a diuine election to the office of a bysshop/ which is made of the whole churche. Gregorius Nazianzene in the Oration which he had at the death of hys father / hath diuers thynges which proue that the election of the minister pertained to the Churche/and confuteth those thynges which should seeme to hinder it. These were learned fathers/ and yet thought not that the election of the pastor or bysshop/pertained to one man alone/ but that the churche had also her interest/ therefore you se all the learned fathers are not of that minde/you saye they are.

And that thys election continued in the churche/ vntill wythin a. CCC. yeares/ at what time there was more then Egyptiacall/ and palpable darcknesse ouer the face of the whole earthe/it may appeare in a Treatise of Flacius Illiricus/ which he calleth an addition vnto hys booke that he entituleth the Catalogue of the witnesses of truthe/of whome I confesse my selfe to haue bene muche holpen in thys matter of the choise of the churche touching their ministers/specially in the Emperours Edictes which are before recited. For lacking opportunities diuers wayes/ I was contented somewhat to vse the collection to my commodite/ for the more speedie furtherance/ and better proceeding in other matters/ which I feare not/ because they may be there red of those that be learned/ whome I will also referre to the fyue and seuen bookes of Eusebius/ where bothe the formes of the elections in those tymes are described/ and where/ besides that the customes of the peoples choise is set bothe/ there are examples of the election of the people and clergie/ which were confirmed by the chiefest Magistrate/ namely in the Bysshop of Constantinople. And these may suffice for the other that haue not that commodite of bookes/ nor patience/ nor skill to reade them/ being in a straunge tongue/ to knowe/ that

beſides the inſtitution of God in hys worde/ thys maner of election dyd continue ſo longe as there was any lyght of the knowledge of God/ in the churche of God. I will adde onely one place/ whych if it be more bitter then the reſt/ and cutte the quicke more neare/ you ſhall not be angrye with me/ but firſte with thoſe that were the authoures of it/ and then with hym that wrote it.

Euſebius in the ſixthe booke ſpeaking of Origine/ whych was admitted not of one Byſhop/ but of many Byſhops to teache/ therwith howe the Biſhops were reprehended by the Byſhop of Alexandria called Demetrius/ becauſe they had admitted hym without the election of the preſbyterie of the churche/ whych were the cheefe in the election in euery churche/ and vnto the whych the churches did committe the gouernment of them ſelues in euerye ſeuerall towne and Citie/ and ſayeth/ that it hathe not beene heard that laikous homilein parouſin tón epiſcopón: whych is/ that the lay men ſhould teache when the Biſhops were preſent/ wherebye it is euident/ that he counted hym a laye man/ whych was only admitted by the Byſhops/ although they were many/ not being firſt elected by the preſbyterie of that churche wherof he was the teacher.

Seing then that the ſcripture bothe teache thys order/ that there ſhoulde be no miniſter thruſte vppon the churche/ but by the conſent thereof/ and reaſon perſwadeth that ſoo/ and the vſe of the churche hathe beene ſo from time to time/ bothe in peace and in time of perſecution/ bothe vnder tyrantes and godly Princes/ it can not be withoute the highe diſpleaſure of almightye God/ the great hurte and ſore oppreſſion of the churche/ that one man ſhoulde take thys vnto hym/ whych pertaineth to ſo many/ or one miniſter/ whych pertaineth to more then one/ eſpecially/ where the aduiſe of learned miniſters may concurre with the peoples election or conſent.

Nowe if any man will riſe vp and ſay/ that this doctrine bringeth in diſorder/ and by thys meanes children/ and boyes/ and women ſhoulde haue their voyces. Whyche is vnſeemely/ all men vnderſtande that where the election is moſte freeſt and moſt generall/ yet only they haue to doe/ whych are heades of families/ and that thys is but a meere cauill to bring the truth in hatred/ whych is vnworthy to be anſwered/ and requireth rather a Cenſor/ then a Diſputer to ſuppreſſe it.

To the.47. and.48. pages.

THe reaſon is of greater force then you ſhoulde ſeeme to make it/ for as the twelueth place was to Mathias/ ſo is a certaine churche vnto a paſtor or miniſter/ and as the Apoſtles ordained none vnto that place/ before it was voyde/ ſo ought not the Byſhop ordaine any/ vntill there be a churche voyde and deſtitute of a paſtor. And as the Apoſtles ordained not any Apoſtle/ further then they had teſtimonie of the worde of God/ as it appeareth that S. Peter proceedeth by that rule to the election/ ſo ought no byſhop ordaine anye to anye function/ whych is not in the ſcripture appointed: but there are by the worde of God at thys time/ no ordinarie miniſteries eccleſiaſticall/ whych be not to call/ and tyed to one congregation/ therfore thys ſending abrode of miniſters/ whych haue no places/ is vnlawfull. Act.1.20.

And that it maye the better appeare/ that thoſe functions doe only remaine/ whyche are appointed to one certaine place/ and that the reader may haue the clearer and plainer vnderſtanding of all thys matter/ all the whole eccleſiaſticall function maye be well deuided: firſt into extraordinarie/ or thoſe that endured for a time/ and into ordinarie/ whych are perpetuall. Of the firſt ſorte are the Apoſtles and Euangeliſtes/ whych the Lord vſed for a time as it were for cheefe maiors/ and principall builders of hys church/ as well to lay the foundations of churches where none were/ as alſo to aduaunce them to ſuche forwardneſſe and height/ vntill there might be gotten/ for the finiſhing of the buildyng and houſe of the Churche fitte paſtors/ elders/ and deacons. And that being done/ they went from thoſe places into others/ whych thyng may be perceiued by the continuall ſtorie of the Actes of the Apoſtles/ and by diuers ſentences whych are founde in the Epiſtles of S. Paule. And therefore alſo/ when the churches haue beene by antichriſte euen raiſed from the foundations/ God hathe ſtirred by Euangeliſtes euen immediately by hys ſpirite/ withoute any calling of men/ to reſtore hys churches againe: of whych ſorte was maiſter Wickliffe oure Countrie/ maiſter Hus and Ierome of Prage in Boheme/ Luther and Zwinglius in Germanie. &c. And after thys ſorte/ God maye at hys good pleaſure worke/ when he purpoſeth to ſet in hys goſpell in anye nation/ where the whole

laſt

face of the earth is couered with the darkenesse of ignorance / and with the knowledge of God.

Of this sorte of extraordinarie functions are the Prophetes also / which besydes a singulare dexteritie and readinesse of expounding the scriptures / had also the gifte of telling thynges to come / which because it is not nowe ordinarily / I thincke there is none will denye / but it is an extraordinarie callyng: For the other two of the Apostles and Euangelistes / it shall appeare more at large hereafter (by occasion geuen by maister Doctor.) that they are but for a tyme.

The ordinarie and continuall functions of the churche / are also deuided into two partes / for either they are they that gouerne or take charge of the whole churche / as are those which are called elders / or they which take charge of one parte of the Churche (which is the parte of euery churche) as are those which are called deacons. Those againe that are presbyteri / which we terme elders of the churche / and haue to do with the whole church / are either those which teach and preach the worde of God / and gouerne: or else which gouerne only / and do not teache nor preache. Of the first kinde are pastors and doctors. Of the second are those / which are called by the common name of elders or gouernours. Of all this ordinarie function I shal haue occasion to speake / and of euery one shall appeare that (which I haue saide before) that they are no vncertaine and vnlimited ministeries / but suche as are limited vnto a certaine church and congregation. And first of all for the pastor or bishop which is heere mentioned / which name so euer we consyder of them / they do both with one alone as they are once either spoken or thought of / implie and inferre a certen & definite charge / bothe as the Logicians terme them / actuall relatiues. For what shepheard can there be / vnles he haue a flocke / and how can he be a watchman / vnles he haue some citie to loke vnto? Or how can a man be a maister / vnles he haue a seruaunt? Or a father vnles he haue a childe? Now if you will saye / they haue a charge / and they haue flockes and cities to attende and watche vpon / for a shire / or prouince / or realme / are their flockes / and their cities / and their charges.

First of all in your reading ministers that is vntrue / for they goe not to reade in all churches / but tary vntill they be hired in one. And therfore when the Bishop hathe layde hys handes of them / they are no more ministers then before hys handes came vpon them / because they haue no charges / and therfore the patron or person that hireth them to read / and setteth them a worke are their bishops / and make them ministers / and not the Bishop of the diocese.

Secondarily for those that preach to haue a whole diocese / or prouince / or realme to be their flocke / or citie to attend vpon / is contrary to the politie or good husbandrye of all those / that would either haue their citie safe / or their flockes feede. For who are they which would appoynt one for the watch of a thousande townes or cities when as all they which loue their safety / would rather haue for euery citie many watchmen / then for many cities one: or what is he that is so watchfull and circumspect / whose diligence & watchfulnes one citie assaulted by enemies / will not wholely occupy and take vp? or what is he whose sight is so sharpe / that he can see from one ende of the diocese / or prouince / or realme to the other ende thereof? or what is he that will commit the keping of .xx. shyppes to one man / that is likely for any good / or encrease of them? how shall all these heare his voice / how shall all know his voyce / when they can not heare it? how shal they acknowledge him / when they can not know him? how shall they follow him / when they can not see hym go before? how shall he heale their diseases / when he can not possibly knowe them. But some man will say / that these are humaine reasons / and likelyhoodes which may be ouerthrowne with other similitudes. These notwithstanding are Analogies drawne from the nature of those thinges which the ministers are likened vnto / and are of the moste parte vsed of the holy ghoste him selfe expressly. But that there be no controuersie left in this poynt / what is a flocke? S. Paule defineth it plainly / when he sayeth appoynt pastors / or elders / or byshops (for these wordes are indifferently vsed) throughe / not euery shire / or prouince / or realme / but throughe euery citie / or towne. And least that any man shoulde heere take occasion to conclude / that there is lawfull for one man to be byshop or pastor of a whole Citie / suche as London or Yorke. &c.

S. Luke in the Actes bothe declare the meaning of this place / where he sayeth / that they appoynted elders throughout euery congregation / so that if y citie or towne be great /

and the professors of the gospel in it/be more then will make conuenientlye a congregation/ then there must be by the rule of God more pastoures and bysshoppes. Whereuppon it appeareth/that bothe no pastoure or bysshop ought to be made bycthout there be a flocke/ as it were a boyde place for hym/and that a flocke is not a realme/or prouince/or dioceese (as we nowe call a dioceese)but so many as may conueniently meete in one assemblye or congregation. And that thys is the meaning of S. Paule/ it appeareth by the practise of the churches from time to time/ which haue bothe decreed agaynste/ and founde faulte wyth these wandering/and rouing ministeries.

Can. 6. actione. 15. The great * councell of Calceton decreed that no elder/ or deacon/ or anye other in the ecclesiastical order should be ordeined apoclymenos: that is lightly/ and as it were let goe at randome whether he hym selfe liste/ which he also interpreteth by and by more plainlye when he addeth/that he shoulde not be ordained Ei me idicos en ecclesia poleos e cōmes: that is/vnles it be specially in a congregation of some citie or towne. And in the councell of Vrban(as Gratian reporteth/distinction. 70.) it was decreed/that the ordination that was made wythoute any title/ shoulde be voide/ and what that meaneth/ is shewed by and by/when it is sayde/ and in what churche anye is intitled/ there lette hym alwayes remaine. And thys is also * S. Jerome hys complaint/ in that men were ordained vnto the ministerie/when they were chosen by no churche/and so went rounde about hauing no certaine place. And therefore thys/that none ought to preache/ vnles he haue some pastorall charge/ought not to haue bene so straunge a thyng vnto you as you make it/ if eyther the scriptures/ or the councelles/ or the auncient fathers had beene so well knowen vnto you/as eyther your name requireth/ or you take vppon you/ wyth whyche dare so boldly pronounce/that there can be shewed no text of scripture for the matter.

* Ad Nepotianum.

But you aske what place Paule and Barnabas hadde appoynted them. What/ meane you therby to conclude/ that because Paule & Barnabas the apostles had no place appoynted them/therefore a pastor or bishop shoulde not? when thys is one difference betweene the Apostle and bysshop / that the one hathe no certaine place appoynted / and the other hathe. But I thinke I smell out your meaning/wyhych is/that we may make Apostles also at these dayes/ and that that function is not yet ceased / for otherwise youre reason is nothyng worthe. Likewise also you aske of Philip which was an Euangelist. And so you thincke that these running ministers are lawfull/ because they are Apostles and Euangelistes/agaynste whiche I shall haue occasion to speake hereafter in the 50. page. But if a man be able to liue of hym selfe/and minde not to be burdensome to the church/it seemeth vnreasonable vnto you/that he may not goe about and preach throughout all churches.

* P. Martir vpō the firste to the Corinth. 9. chapter/ thinketh it more expedient for one to take wages of the church/ althoughe he be able to liue of hym selfe.

Did you neuer reade any learned disputations/and that of learned writers in oure dayes about this question:whether (although it be lawfull) * it be expedient that a man being able and willing to liue of hym selfe/ought to take wages of the churche / for inconueniences which might ensue of taking nothing? I doe but aske you the question/because you make so great a wonder at thys / for I will not take vpon me heere the defence of it/because I will not multiplie questions.

And why I may you may not that man that is so able/and will be content to liue of hym selfe/why I say may not he teache/and be the pastor of some churche? Doe you thincke that for hys forbearing the wages of the Churche / her maye breake the lawes and orders that God hath established? for the rest contained in those pages touching the ordaining of ministers or bishops/ I haue before spoken at large.

To the. 49. page.

Oecumenius and Chrysostome say/that by Elders he meaneth Bishops/not thereby to seuere those that had the gouernment of the churche togither wyth the pastor and minister of the worde/wyhych were called auncients/as you seeme to meane: but to put distinction betweene those which are elders by age/ and elders by office/ beesydes that/ it is before alleaged that it may be § the pastor or bysshop vpō in the name of all the elders/ lay on hys handes vpon him that was ordained. And lastly/you know and can not denie/that S. Paule in one or two places confoundeth the Bysshop and the elder.

To saye that the Bysshoppe may as well saye (receiue the holy Ghoste) as to saye the wordes vsed in the supper/or to say that the synnes of those wyhych do beleeue are forgiuen/

gyuen/ to dis dia pasõn, as farre as Yorke and London. For there/ are commaundements to the ministers to doe that which they doe/ and herein is none: and there the minister doth not commaunde that the breade be the bodye of Christe/ but he saythe that it is. Neyther dothe he commaunde that synners shoulde be forgyuen/ but pronounceth in the behalfe of God/ that they are forgyuen. It is not vnlawfull also/ that he doth the congregation shoulde make a prayer for the assistance/ or encrease of God his gifftes vpon hym that is ordained/ but to commaunde that he shoulde receyue it/ is meerely vnlawfull. For these woordes (receyue the holy ghoste) are the imperatiue woorde/ and doe expresly signifie a commaundement. And so the bysshop may as well say to the sea/ when it raged and swelleth/ peace/ be quiet/ as to say receyue the holy ghoste. And if you thincke it is good reason to vse thys in the making of ministers/ because you vse the woordes of our sauiour Christe/ why may not you as well bowe vpon them as he did/ by saying that our sauiour Christ confirmed hys woorde there/ with a sacrament/ or outwarde signe/ and you thincke you muste therefore doe it/ because he did it/ you are muche to blame to leaue out the outwarde signe/ or sacrament of breathe/ wherebye he saythe of hym which is ordained/ myghte be the more assured of suche gyftes/ and graces as are requisite in hys function. I heape not vp heere the iudgement of the wryters/ you knowe/ I thinke/ it might easily be done/ if I lyked to followe that waye.

Answere to the. 50. and. 51. pages.

THis passeth all the diuinitie that euer I redde/ that there are newe Apostles/ and Euangelistes/ and Prophetes. You shall assuredly be mayster if you proue that/ as you say/ as you will/ if any denye it/ I denye it/ proue you it. And that you may haue some thing to do more/ then peraduenture you thoughte of/ when you wrote these woordes/ I will shewe you my reasons why I thincke there ought to be none/ nay can be none/ vnles they haue wonderfull and extraordinarie callinges. It muste first be vnderstanded/ that the signification of thys woorde Apostle/ when it is properly taken/ extendeth it selfe not only to all the ministers of God being sent of God/ but to the ambassadoure of anye Prince or noble man/ or that is sent of any publike authoritie/ and is vsed of the scripture by the trope of Synechdoche for the twelue/ that oure sauioure Christe appoynted to goe throughout all the woorlde/ to preache the gospell/ vnto the which number was added S. Paule/ and as some thincke Barnabas/ which are seuered from all other ministers of the gospell by these notes.

First/ that they were immediately called of God/ as S. Paule to the Galathians/ 1. Galath.
proueth hym selfe to be an Apostle/ because he was not appoynted by men.

Then/ that they sawe Christe/ which argument S. Paule vseth in the. 9. 1. Cor.
Am I not an Apostle? haue I not seene Christe?

Thirdly/ that these had the charge of the whole woorlde to preache/ where as other are restrayned more particularly/ as to a certen ploughe lande/ wherein they shoulde occupie them selues: whereupon it followeth/ that as we conclude against the Pope truely/ that he can be no successor of the Apostles/ not only because he neither preacheth nor doth as they did/ but because the Apostles haue no successors/ neyther any can succeede into the office of an Apostle: so may we likewyse conclude against those/ that would haue the Apostles nowe adayes/ that there can be none/ because there is none/ vnto whome all these three notes do agree: as that he is both sent of God immediately/ or that he hath seene Christe/ or that he is sent into all the woorlde.

And although some Ecclesiasticall wryters we call sometimes good ministers successors of the Apostles/ yet that is to be vnderstanded/ because they propounde the same doctrine that they did/ not because they succeeded into the same lawfull of function/ whyche they could not be. S. Paule doth vse thys woorde sometimes in his proper and natiue signification/ from hym that is publikely sent from any to other/ as when he speaketh of the brethren that were ioyned with Titus/ which were sent by the churches with re- 2. Cor. 8.
liefe to the poore churche in Ierusalem and Iewrie/ and where he calleth Epaphroditus Philip. 2.
an Apostle. But that is with addition/ and not simplye/ as in the firste place he calleth the brethren the Apostles of the churches/ that is not the Apostles of all churches/ or sent to all churches/ but the Apostles which certaine churches sent with the reliefe to other certaine churches/ and Epaphroditus he calleth not an Apostle simplye/ but the Apostle

of the Philippians/ that is whych the Philippians sent wyth relefe to Paule being in pryson at Rome/as it appeareth in the same Epistle.

And as for Andronicus and Junius whych are by you recited/belike to proue that we may haue more Apostles/ because it is sayd of S. Paule that they were famous and notable amongste the Apostles/it can not be proued by any thyng I see there/ whether they had any function Ecclesiasticall or no. For S. Paule calleth them hys kinnesfolke/ and fellowe prisoners/and dothe not saye that they were hys fellowe labourers: and a man maye be well notable and famous amongste the Apostles/ and well knowne vnto them/whych is no Apostle. And if the Apostles wold haue had thys order of Apostles to continue in the church/there is no dout but they would haue chosen one into James hys roume when he was slayne/ as they dyd when they supplied the place of Judas by chusing Mathias/and so euer as they had dyed/ the other would haue put other in their places. So it appeareth that thys function of the Apostles is ceased.

16. Rom.

22. Actes.

You aske farther/that if a man should not preache before he haue a pastoral charge/ what they will answere vnto Philip and Euaphroditus/ whereby your meaning is belike/that although they be no pastors/yet they may be Euangelistes which goe about the countrye heere and there. But thys office is ceased in the church/as the Apostles is/ saying that sometime the Lord doth raise vp some extraordinarily/for the building vp of the churches which are faine downe/ and pulled vp by the foundations/ as I haue shewed somewhat before. And that it is ceased/it may appeare by these reasons.

First/for because all those that the scripture calleth precisely Euangelistes/(which are only Philip and Timothe) hadde their callings confirmed by miracle/ and so it is like that Titus/ and Syluanus/ and Apollos/ and if there were anye other/ had their vocations after the same manner confirmed/ but there is no suche miraculous confirmation nowe/therefore there is no suche vocation.

Act. 8. 39.
1. Tim. 1.
chap. 18.

Nowe againe/if there shoulde be any Euangelist/who shoulde ordaine hym? you will say the Bishop. But I say that can not be/that the greater shoulde be ordained of the lesse. For the Euangelist is a higher degree in the churche/then is the byshop or pastor. And if he be so/ whye hathe he not hys estimation heere in the Churche aboue the Byshop or Archbyshop eyther? for the Archbyshop is but a Byshop/or whye dothe not he ordaine Byshoppes as Timothe and Titus dyd/ whych were Euangelistes/ being

Heb. 7.

Euseb. lib. 3. cap. 27.

one poynte of theyr office as * Eusebius declareth.

Againe/ if there be in euery churche a pastor/ as S. Paule commaundeth/ what should the Euangelistes doe? for either that pastor doth hys duetie/and then the Euangelist is superfluous/or if he doe it not/ then he is no lawfull pastor/ and so ought he to be put out/and an other to be put in hys steade. And where the pastor being hys duetie can not suffice/ there the scripture hathe geuen hym an aide of the doctor/ whych for because hys office consisteth in teaching doctrine/ to thys ende that the pastor myghte not be driuen to spende so muche tyme in propounding the doctrine/ but myght haue the more time to employ in exhorting and behorting/ and applying of the doctrine to the times and places/and persones/it is manifest that he also is tyed to a certaine Church. For how coulde he be an ayde vnto the pastor to whose helpe he is geuen/ onelesse he were in the same Churche where the pastor is? And that the Euangelistes office hathe bene so taken as a function that endured but for a time/it may appeare furst by that which Eusebius writeth/speaking of Pantenus/for sayeth he/ there were vntil that tyme Euangelistes. &c. whiche was aboute the yeare of oure Lorde. CLXIX. whereby he geueth to vnderstande/ that aboute that tyme they ceassed/ and that in his tyme there was none/ when notwithstanding there were Byshoppes or pastors/ and elders and deacons. And Ambrose saythe that there be no Apostles/but those whyche Christe hymselfe dyd appointe/ whereby it appeareth that of all the Ecclesiasticall functions that preache the woorde/ there are but the pastor and doctor only left vnto vs/ and the same also restrained to particulare charges.

Heb. 5.
cap. 10.

Eusebius lib. 5. cap. 1.

Now that I haue proued that there are no Euangelistes/Prophetes/or Apostles/ and that the ministeries of the woorde which remaine/ are limited vnto certaine places/ I will take that whych you graunt/ that is/ that the pastor or byshop/ oughte to haue a speciall flocke. And demaunde of you wherfore he shoulde haue it? is it not to attende vpon it? and can he attende vpon it/ onles he be resident and abiding vpon it? but he can not be abiding vpon it/ if he goe from place to place to preache where he thincketh necessarye

then tarye

therefore being pastor or bishop of a congregation allotted vnto hym/he may not goe from place to place to preache where he thinketh good/muche lesse to haue a maister ship of a colledge in one corner of the lande/a deanrie in an other/and a prebende in the thirde/ and so be absent from hys pastorall charge in suche places/ where eyther he preacheth not/ or neadeth not to preache/those places being otherwise furnished without hym. For then howe is this difference kept betweene the pastor and other ministers/ that the one is tyed to a place/and the other is not. For if you say that it is in that he shall preach more at hys flocke/then at other places/ I answere that the Euangelistes and Apostles did tary longer in one place then in another/ and taught some congregations yeares/ where they did not other some monethes. And therfore they say nothing/ which alledge for the non residence of pastors/ that S. Paule called Timothe and Titus from Ephesus and Crete/ for first they were Euangelistes and no pastors/then they went not of theyr owne heades/ but called of the Apostle whyche was a chefe gouernoure of the churche. And thirdlye they went not/ but hauing other sufficient put in their place/ as it appeareth in their seuerall Epistles/so that if that place make any thing/it maketh not to proue the non residencie/but rather whether a minister may be translated from one church to an other.

But I will neuer lacke my penne to confute those/ whome their owne consciences are to strong for/and confuteth euery nyght when they goe to bed: for that were nothing else/ but to reason with the bellye/that hathe no eares to heare/ or with the backe/ that hathe no eyes to see. Those that thynke that they hauing charges of their owne/yet may goe from place to place where they thinke it necessary/and that it skilleth not where they preache/so they preache: must consider that if they thinke that God is the author of their placing in their flockes/then that eyther their abode there/is needful and expedient/ or else that God did not see well and clearely/what was meete to be done in placing them ouer that congregation and appoynting/that that congregation should hang and depende vpon them/for their nourishment and good gouernement.

And you see that if I would ymbrace these noble Metaphores of watchmen e shepherd/which the scripture vseth to expresse the office of a minister with/what a large field is opened vnto me. For then I could shewe you howe that cities beseiged/and flockes in daunger of the wolues/are watched continually night and daye. And that there is no cite so sore and so continually beseiged/nor no flockes subiecte to so manifolde diseases at home/or hurtfull and deuouring beastes abrode/and that without any truce or intermission/as are the churches/ the shepeardes and watchmen whereof/ are pastors or Byshoppes.

But I will learne that to their considerations/ and will shewe that the partes and ducties of the minister be such and so many in hys owne flocke/that if he were as wise as Salomon was/as great in counsell as Ioseph/as well learned as S. Paule/ as actiue as Iosue/which fought so many battailes in small space/ yet all were little enoughe or too little/to performe to the full/ that which hys charge requireth of hym. Of the pastors therefore is required/not only the preaching of the woorde/ and ministring of the sacraments/whereof/the preaching of the woorde/ and ministring of the sacrament of baptisme/ ought to be continually and as ofte as the church may conueniently assemble/the other sacrament of the Lord hys supper/although not so continually (for that the Churche shall hardly haue so muche leysure from their necessarye affaires of this lyfe/ as that they may celebrate it as often as the other) yet so often/ as that we remember that too rare and seldome celebrating it/ argueth a minde to to muche forgetfull of the vnspeakeable benefite of our redemption/ and argueth also that we are farre behynde the primitiue church in zeale which did celebrate it euery Sabbothe. I say beside the preaching of the woorde/ and ministryng of the sacramentes/ there is required of hym that he shoulde admonishe priuately/and house by house those that are vnder hys charge. Howe tell me howe this can be done profitably without a diligent marking/and looking into their maners? How can eyther publike preachings/or priuate admonitions haue their effecte and workyng/ excepte the woorde of God be applyed accordyng to the disposition or state of that people/ vnto whych it is preached? and vndoubtedly hereof it commeth that the woord of God is no more effectuall in thys realme then it is/for because it is preached hand ouer heade without knowledge and vnderstanding the estate of the people. For so/ often times the promises and grosse thinges of the Gospell of oure saluacion are preached vnto them/that being before secure in their sinnes/are after the hearing of the promises rocked

into a deade slepe therof/and they that are ouerthrowne with the conscience of their sinne/ and confounded in them selues/are by the sharpnesse of the law/and hearing of the iudgement of God broken into peeces/and driuen to desperation. And so likewise/the people are taught sometimes howe to leade their liues in honest conuersation/when all that doctrine faileth to the grounde because they haue no knowledge of Christe/nor of faythe in hym:and to be shorte/it is as muche as if eyther the surgeon shoulde apply hys plaister/or the Physition hys medicine/when they neyther knowe of the wounde or disease of their pacients. But thys knowledge of their estate/can not be hadde without a continuall abode amongste them/therfore a continuall residence is necessarye.

Moreouer/as in the lawe the priestes were readye in the temple to answere all the doubtes and questions that any of the people should come to aske:so the ministers in their seuerall parishes shoulde be readye to dissolue the difficulties that eyther one hathe with an other/or with him selfe/touching the conscience/for want wherof/the consciences of many/after doubtfull and daungerous wrastling with the deuill/and with despaire are strangled. And thereupon some hang or drowne them selues/some other putting away all care or conscience of sinning/ and labouring to haue no sense nor feeling of their synne/ close vp the wounde vnhealed/which after/eyther breaketh oute more daungerously/or else euery day more and more waxing senseles/ and without feeling/treasure vp vnto them selues the wrathe of God against the day of iudgement. For although the iudgement of God withe not for the time followe them so harde/as them which through terror of conscience vntaught and vncomforted/ kill them selues: yet their estate is neuer the les daungerous therefore/but rather more/for as much as by a longer line of sinne drawn out/they also pull vpon them selues a heauyer condemnation. Which things when they see often times before their eyes that will consider it/it is easie to iudge that it commeth to passe a great deale oftner then we can see. When as therefore the only preaching of the worde of God being continuall/is a bonde strong enoughe to hold the pastor to his flocke. Then the enquiries of the manners and behauioure of hys flocke/ the priuate admonitions and consolations/ the dissoluing of doubtes when any riseth/ as a three or foure folde cord ought muche more to holde hym:so that he which shall breake all these things wittingly and willingly/ can not easely be thought to breake them as Sampson did hys bandes with the strengthe of God/ but rather by some other power not of God. Besides that/S. 4

1.Tim.4. *Paule commaundeth that the pastor shoulde be a paterne or example in all goodnesse/ Joh.10. and holynesse of lyfe vnto hys flocke/ and oure sauioure Christe* saythe that when the shepheard hath led forthe hys sheepe he goeth before them/but if the pastoure be not amongst hys flocke/and haue not hys conuersation there/ they can not followe hym. If they haue not the example before their eyes/they can not make the like vnto it. Therfore thys commaundement also bindeth them to residence amongst their flockes. S. Peter willeth the pastors of the churches/that they should feede the flockes. What flockes:not euery one/but those which are committed to their faithe or trust/or which dependeth vpon them. And S. Paule speaking to the ministers or bysheps of Ephesus/ willeth them 20.Actes. that they shoulde take heede vnto the flockes/ouer the whyche the holy ghoste had made them ouerseers/where he restraineth as S. Peter did their ouersight and watche vnto 1.Thes.2. their perticulare flocke. S. Paule saythe that he toke it heauely that he was seperated from them but a small time/ if therefore the Apostle was away with greefe from them whome he had taughte/ whome hys calling compelled to be away/ and wolde not suffer to be atwaye there: what shall be thoughte of the pastors/whose callings is to be with their flockes/and which are conferred vnto them/euen as the Apostles were vnto the whole worlde/what I say shall be thought of them that are away monethes and yeares? And in deede those that feede their flockes faithfully according to the commaundement of God/we see what a great wisedome and mercy of God it is to appoynt euery flocke his pastor/and euery pastor his flocke. They can tell of a wonderfull loue that God worketh in them towardes their flockes/and in their flockes towardes them. A great encouragement vnto them/and as it were a pricke to stirre vp their dulnesse it is/ when they see the blessing of God vpon their labours/and therof a maruellous care and thoughte to turne all suche thinges away/as shoulde hinder the encrease of that blessyng/which they can not haue eaye feeling or experience of/ which are not conuersant with their flockes/ besides a familiaritie betweene the pastor and the flocke is profitable to this/ that euery one may be emboldened to come and demaunde to be satisfied of those thinges they wolde

of/

of/whych they will neuer doe vnto those/whome they are not by continuall conuersation
acquainted wyth. And it is not nothyng/ that Aristotle disputeth against Plato hys
communitie/ whych wolde haue all thynges common/ and that all men indifferently
shoulde haue care of all thynges/and should haue nothyng whych he shoulde say to be hys
owne. For therin Aristotle sayde very well/ that that whych was cared for of all men/
was negiected of all/and cared for of none/so that the preseruation of wife or children/or
of any other possession/ was then the best and surest/ when as euery man had a certayne
possession committed vnto hym/whych he should care for/and take charge of. And so the
Lorde hys wisdome was for the better sauetie and saluation of hys churche/not to make
many ministers which should in common and indifferently take care of all/ but ordained
that the churche should be deuided into diuers partes/ and that euery one shoulde haue a
peece to care for/and to giue accompte for.

Howeit any man will say/that in suche great scarcitie of pastors/it is good that
when a man hath trauayled in one place/and remoued them from superstition/& brought
them to beleeue in God throughe Christe/to goe to an other place/and assay also to draw
them from idolatrie: First I erre that whych I did before/which is the calling wherein
euery man must abide/ and wythoute the which no man oughte to attempt anye thyng.
Then I say that it is as harde a prouince/and as painfull a thyng vnto the pastor/ as ac-
ceptable and precious a worke vnto the Lord/ to keepe those whych are gotten/as to get
those whych are not gotten/ and that that saying is fulfilled heere/ if in anye thyng elle.
Non minor est virtus quàm quærere parta tueri.

For we knowe that after that the deuill perceyueth/that men are pulled out of the
power of darckenes/ into the glorious lyght of the gospel/he sweateth and laboreth by a
thousande meanes to destroye them/ and bestirreth hym selfe more then/ then in the tyme
of their ignorance/and in steade of that one chayne of ignorance/ and want of the know-
leoge of God/he layeth a thousande trappes for them/to snare them wyth. So that the
continuall daunger that the churche is in/dothe as it were speake vnto the pastor in the
common prouerbe. Sparten hen elaches kosmn: that is/ looke diligentlye to that charge
whych thou haste receyued. For/if the watchman shoulde forsake the Citie/whereunto
he is appoynted/and goe and watche in an other/where he is not called/although he saue
that/ if he loose the other/ he shall not therefore escape the punishment of betraying the
other citie/where he was placed watchman.

Touching the behalfe of God and hys glorye/if any man will say that they can not
perishe/whych once haue beleeued/ and therefore those maye be left/and others attempt-
ted/I can say of those that are in ignorance and blindenesse/that they can not perishe that
be elected/although they neuer haue the gospell preached. And therefore we must walke
in those wayes that God hathe appoynted/ to bring them to saluation/which is to feede
them continually/ and watche ouer them so long as they are in daunger of hunger/ in
daunger of wolues/in daunger of the enemies/wythin and wythout/ whych is so long
as the churche is heere vpon the earthe.

Vpon all whych thinges I conclude/that the residence of the pastor is necessarye/
and to doubt whether the pastor oughte to be resident amongste hys flocke/ is to doubte
whether the watchman shoulde be in hys tower/ the eye shoulde be in the heade/ or the
soule in the bodye/ or the shepheard amongst hys flocke/ especially where the sheepe are
continually in daunger of wolues/as in the lande of Iurie from whence this similitude
or manner of speache was taken/ where they watched their flockes nightes and dayes/ as
I obserued before out of S. Luke.

If any will hereupon conclude/that they haue no space giuen them to sleepe/to eate/
to dresse &c. they are cauils/whych I will not vouchsafe to answere.

Againe/if he will say/that then they may not goe forthe of the towne to do their ne-
cessary businesse for their liuinges/ I beseech them in the name of God/ that they abuse 21. Iohn.
not hys graces/ in deuising cloakes to couer their disorders/ but that they wolde sette
before them the loue of Christe/whych shall be founde to be so muche as they shall shewe
them selues diligent in continuall feeding their flockes/ and to feare the iudgement of
God/before whome/ no fayned or coloured excuse will stande: and so I truste they will
make no longer absences/ then must needes/ and if vpon any occasion at anye time they
be somewhat longer/ that the same be not wythoute the leaue of their churches whose
they are/ and whyche they for the Lordes hys sake serue/ and then also that in suche rare

50 and necessary absence/ they provide them of some able man to teache in the meane season/ whych the churche by her governoures/ will allowe of.

And hereupon also/ is ended another question that the answerer maketh/ whether one may have many flockes/ which is/ whether one shepheard may be many shepheardes/ one watcheman/ many watchmen. For if hys residence be necessary in one place/ then he ought to content hym selfe with one.

And whereas you wolde have men charitably iudge of those whyche take many benefices: surely/ if so be that he taketh many flockes/ not to the intent to have more living, to maintaine an ambitious pompe/ or to satisfie a greedye desire/ of having more then enough/ but to thys ende that he maye being in a more plentifull harvest unto the Lorde it were good that he would be content to take but that living of all hys flockes/ whych he nowe hathe of one/ especially where one is able to kepe and maintaine hym and his familye honestly. Else let hym heare what councels/ and others/ have thoughte of these/ whyche have more benefices then one.

In the.15. Canon of the councel of Nice it is commaunded/ that no clearke should be placed in two Churches/ and he adveth the reasons/ whereof the firste is/ that it is a poynte of marchaundise/ and of filthye gayne. The seconde/ that * no man can serve two maisters. The thirde/ that every one ought to tarye in that calling/ wherein he is called.

* Mat. 6. Luc. 16.

And in the seconde Tome of the Councelles/ Damasus in hys fourthe Epistle/ lykeneth those that set over their charges unto other/ unto harlots/ which assone as they have brought forthe their children/ by and by give them to be nourished of others/ to the intent that they myght the soner fulfill their inordinate lustes.

Whether it were better that one diligent pastoure shoulde have many flockes/ then a negligent and unskilfull pastor one/ is not the question: for we say neyther is lawfull/ nor ought to be done.

Doe you beleeve that which you sette bourne of Denys the monke and Pope/ that he devised and devided parishes? If you doe not/ why wolde you have us beleeve it? If the lawe bothe condemne hym/ that turneth a blynde man out of the way/ or layeth a blocke before hym/ what bothe it hym/ whych wolde put oute the eyes of them that see their waye already? I have shewed/ and the matter is playne/ that the Lorde devided nationall churches/ into parishes and congregations: so that if Mr. Peirse have not the woorde of parishe/ yet he hathe the thyng. And those that have redde Stowes/ knowe that dioicesis (whyche we call a Diocese/ and whyche containeth forth hys numbers of parishes) was at the first taken to be the same that parishe is/ and died a greate while before Denys was borne/ or monkery begotten.

And as for Cemeteria or Churchyardes/ if you meane those places that lye nexte rounde about the churches/ as they came in whych the manke/ they myght well have gone out of him/ for any profite eyther to the churche/ or common wealth by them. But if you meane as the Greeke woorde whyche is there used signifyeth/ a fitte place where the bodies of men sleepe/ and are buryed/ attending the time of their rising up againe in the laste and generall day of iudgement/ then these churchyardes were in the time of the lawe/ and in the primitive churche in all tymes/ when there was any outwarde policie of the churche/ and especially when the churche had quietnesse and peace/ that it might without daunger * bury their deade in some certen convenient place thereunto appointed/ whych was for feare of the infection commonly/ as it maye be gathered/ in the fielde oute of the towne/ unto the whyche use and custome (if it myght be done conveniently) it were well that we were restored/ bothe because it is more safe for the preservation of the townes and cities in their healthe/ as also for that throughe the superstition whych hathe bene of being buryed rather in the churche/ then in the churche yarde/ in the chauncell rather then in the churche/ nearer the high altare then further of/ the remnantes whereof are in a great number of menne hearten yet/ whyche might much be helped by the bringing in of that custome againe/ of burying the deade in some honest place oute of the towne thereto appointed.

* Luk. 7. Eusch. 7. lib. 13.

To the next sections in the.51. and.53. pages.

If you shoulde begette/ and be a father of many bookes/ and all your children like their eldest brother/ you would (saye they not better advise) shake many grounded of your religion.

glon. For herein ye wolde that all paſtors were able to teache/but that being impoſſible (as the eſtate is nowe) you are content with paſtors & miniſters that can doe nothyng but reade. You throughe out your whole booke make thys a marueilous good matte/and alwayes turne the beſt ſide outwarde/ and when men goe about to lyge the deformities thereof/to the ende they myghte be remedyed/then you laye open the ſhame and nakednelle of it/and make it greater then it is in deede. For as I haue ſhewed before/ the churche ſtandeth not ſo muche in nede of youre reading miniſters / as you ſhoulde make the worlde beleeue. And although it be a great deformitie and ſore plage of ȳ church which you here ſpeake of and confeſſe at vnwares/yet you ſhall let no man come neare to heale it. There be ſome make a gaine by ſores/ and ſore legges/ and therefore they haue a medicine to keepe their wounders alwayes greene/that they ſhoulde not heale.

I hope you do not of purpoſe keepe the churche in thys eſtate/but thys I dare ſay/ that the cheefe of your gaine and of your honour conſiſteth and is grounded in the ruines of the churche/and therfore I deſire you to take vnto it.

But what if the eſtate of the churche be ſuche as you ſpeake of/ that it ſhall ſcarce yelde three preachyng paſtors and biſhops in ſome dioceſe/ may you therefore make reading miniſters? In deede if the Apoſtle had made thys a counſell only/and no commaundement/that paſtors of churches ſhould be able to teache/ then youre ſaying myghte haue bene borne.

But ſeeing that S. Paule hathe commaunded expreſſedly/ that hee ſhoulde be able to teache/and to convince the gainſayers/ I ſhoulde learne of you gladlye/what neceſſitie there is whyche can cauſe a man to breake the moſtall lawe of God / to bring in a tradition of man. You maye as well breake any other commaundements of God for neceſſities ſake/as breake thys/being comprehended in the firſt table. 1. Tim. 1. Tit. 1.

And to ſay that theſe that can only reade/ muſte be tolerated in the churche as miniſters/ is to ſaye/ becauſe you can haue no paſtors in the churches/ you will haue dolles. For ſo will I not doubt to call them/although throughe ignorance of that whych they teache/ ſome may be good men. But yet in reſpecte of the place that they occupie/they are dolles/ for they ſtande for that/and make ſhewe of that/whych they are not/and as ofte as you will/the Lord pronounceth that they ſhall be no miniſters to him/ whych haue * no knowledge. *6. Ozee.

But let vs heare your reaſon/there muſte be reading in the churche/therefore there muſt be miniſters whych can doe nothing elſe. Then we may reaſon thus to. There muſt be breaking of bread/and diſtributing of the cuppe in the churche/and pouring on water. therfore whoſoeuer is able to breake a loafe of bread/ or to fille a cup of wine/ or to poure on water on the body of the childe/may be made a miniſter.

And did you neuer reade that there were readers in the churche/ whan there were no reading miniſters: but of that of reading of the ſcriptures and prayers in the church/ there will be a fitter place to ſpeake afterwarde where it ſhall be ſhewed / howe vniuſtly you furniſhe theſe thynges of them.

Touching Homilies ſhall be ſpoken more hereafter/ where further occaſion is geuen. I doe not diſe to maintaine the places whych are quoted/ although they be truely alleaged for the cauſes whych I haue before mencioned/ but yet I can not but ſpeake of thys place of S. Luke/for feare of the daunger that maye enſue. For if thys be a good reaſon/ that the place of S. Luke maye not be vſed to proue that preachyng is perpetually annexed to the miniſterie/ becauſe in the ſame place is made mention of curyng of diſeaſes/ whyche is but a temporall thyng/ and followed the miniſterie but for a tyme/ then the commaundement of S. James * that the Elders of the Churche ſhoulde praye for thoſe that are ſicke/ is nowe no commaundement/ becauſe putting on of handes/ and anoynting of them/ that they myghte recouer their healthe/ hathe no place/ and by thys meanes you will pull from vs as many places of the newe Teſtament / as you did before of the olde. * Iam. 5

What dealing is thys/to bring menne into ſuſpition of that / whyche they neuer thoughte of/as thoughe there were anye woorde that ſounded to thys/that a man ſhould putte hym ſelfe into the office of preaching/ wythoute the approbation of thoſe menne to whome it bothe pertaine.

Their complaynte is/that thoſe whych are ordained paſtors/and therfore to preach/ can not doe it wythoute further licence. As if a manne ſhoulde be charged to doe a thyng

for thwyth/and then he that chargeth hym/bindeth hym hande and foote/that he ... doe it/vnles he will lose hym.

The Bysshops vnhable hym to teache/ and poynte hym a place to teache in/ and yet they will not let hym teache/vnlesse he haue a further licence. If he be an heretiche or schismatike/or suspected of anye such thyng/why is he admitted/or being admitted/ why is he suffred to be so much as a reader in the church? And because you could not answere thys/therfore you set by a flocke of poores to confute. And thus you fyght wythoute an aduersarye/and you make triumphes/where there is no victorye.

They will saye vnto you/that not only vnder a godlye Magistrate/but not in the tyme of persecution any man ought to take vpon hym any function in the churche/ vnles he be thereunto called by men/ except he haue a wonderfull calling/which is rare/ and must be diligently examined by them which haue it/ least vnder pretence of the spirite of God whome they make author of their calling/ it fall out that it be but their owne headlong affection that hath thrust them in: so farre they are from the frensie of Anabaptists/ which you by a confutation of that/ which they neuer affirmed/ wouldst seeme to staine them with.

To the section beginning in the latter ende of the.53.page/ vntill the middest of the.62.page.

The cappe/the surplis/and coppet/are not the greatest matters we striue for/ which notwythstanding hathe bene informed to the churches beyonde sea/ to the ende that the iudgements of some myght be the easyer had agaynste vs. Howbeit we thincke it an attire vnmeete for a minister of the gospell to weare/ the surplice especiallye/ more then the other two/because suche hurtfull ceremonies are so muche more daungerous/as they doe approche nearer the seruice/or worshyp of God.

The causes why we are lothe to meddle wyth them/ are not as many are borne in hande/ because that we thincke anye pollution so to sticke to the thinges them selues/ as that the wearing of them had any suche power to pollute and make vncleane the vsers of them: neyther yet only because the papistes haue superstitiously vsed them/ but because they hauing bene abhominably abused by them/ haue no vse nor profite in those thynges or endes/ wherein and whereunto they are nowe vsed. And further that they are also hurtfull/being monumentes of idolatrie/ whereas to bring them in and establishe them/ it behoueth that there shoulde some manyfest profite of them appeare. For it is not enoughe to say it is indifferent in the owne nature/ Ergo meete to be done: but as the circumstances of the times and persones and profite or hurte of oure brethren doe require or not require/so must it be done/or not be done. For in these thinges which are called indifferent/ God will haue the vse of them to be measured/ that it be referred first to hys glorye/then to the profite of others. Nowe/ that they are not profitable and hurtfull/it also may appeare if we consider them by all the kindes of men in the realme.

The papistes are eyther stubborne or weake/and in respecte of both these/ they can not be but hurtfull. The weake I call those that haue made some steppe from poperie to the gospell/and of whome there is good hope that they may be fully gotten to the gospell/ but these are harmed by the vse of these vestimentes/ for they take occasion of failyng at them/because they thincke that the sacramentes get reuerence by them/ and the ministerie is commended by suche apparell wearing/ and thincke that the sacramentes want some thyng of that they shoulde haue/if they be not vsed: whereupon are heard oftentymes these voyces. I will not communicate vnles he weare a surplice. But thys offence and occasion of failing/is confirmed by the vse of these garmentes: therefore in respecte of suche men/they are hurtfull.

Againe/although I haue knowledge/and knowe that the wearing of a surplice is lawfull for me/yet an other whyche hathe not knowledge/ is by my example edified/ or strengthened to weare a surplice/whereof he can tell no grounde whye he shoulde weare it/and so sinneth against hys conscience: and for thys cause S. Paule concludeth/that that whych a man may doe in respecte of hym selfe/may not be done/and is not lawfull to be done/in respecte of other.

Againe for the stubberne papistes/ they take hereupon occasion to speake euill of/ and to blaspheme the truthe of the gospell/ saying/ that oure religion can not stande by it selfe/ vnles it leane vppon the staffe of their ceremonies/ and perwade them selues that

their

thoſe were very well learned by their Gospell / that they that are their ennemyes to their religion / can not be typthout. And herevpon they take occaſyon to make that their other trumperye and baggage / ſtill in the ende come in againe / wherby cauſed them to be more froſen in their wickednesse / and ſhutte their eares vnto the truthe / leſt the pollicye they ſhoulde heare / if all hope of bringing in of their Popery were cutte off. And lette it be obſerued that throughe oute the realme there are none that make ſuche clamoures and outcryes / and complayntes for theſe ceremonies / as they and theſe / that they ſubſcribe. They pretende I confeſſe / the Queenes maieſties Iniunctions / to obedience bnto them / but who is ſo blynde as ſeeth not / that they haue an other meaning. For I appeale vnto the conſciences of all that knowe them / whether they doe it for anye obedience towardes her Maieſtie / whoſe deathe ſhoulde be a thouſande times better newes vnto them / then her graces marriage.

There are alſo numbers of thoſe wherby haue all antichriſtianiſme in ſuche deteſtation / that they can not abide the leaſt ſcruppe of it / and when they ſee the miniſters wearing them / they are greeued in their heartes / and they begin ſomewhat to feare / leaſt that communicating wyth the papiſtes in apparell / ſhoulde make ſome way to thoſe wherby bite them / the eaſyer to admit other thinges / when they ſhoulde be lykewiſe commaunded. And theſe bretheren muſt not be lyghtly greeued / and the miniſters if they thincke to profit them / muſt cut away all occaſion / wherby they may haue an euill opinion of them.

Seeing that therfore thys ſuyte of ceremonies in apparell / harden the hartes of the papiſtes / and cauſe them to be the ſtiffer in their poperie / plucke the Gentile from profiting in the knowledge of the goſpell / greeue the myndes of the godly / are occaſion of an euill opinion vnto them of their miniſters / for ſmuche that theſe ceremonies are to be remoued / as not only not profitable (which they ought to be) but hurtfull / if not to the miniſters themſelues that vſe them / yet to their people to whome they are commaunded by God to haue regarde vnto / in theſe thynges that are indifferente in their owne natures. Nowe I will come to that wherin you ſet vpone.

The places alledged by the Admonition / wherby others / wherby may be cited / howe ſoeuer you berube them / are not wyth ſtanding manifeſte contrarves / that neyther Samuell / nor the Apoſtles / nor oure ſauioure Chriſte / vſed ſuche apparell from others / whiche liued in their tymes. For if Samuel being then the ſeer / had had a ſeuerall apparell / wherby was proper to the ſeers / it is not lyke that Saule ſhoulde haue aſked of hym ſelfe where hys houſe was. And if the Apoſtles had worne a ſeuerall apparell from the reſt / they ſhoulde not haue bene eſteemed by ſo generall and vncerten a note / as of ſpeaking ſomewhat wrongly / or as I may terme it / Hatchenly / for it had bene a ſurer note to haue knowe them to be one of hys Apoſtles / becauſe none ſaweth thys apparell but hys Apoſtles where there was a greate number that ſpake Galilean like / whiche were not of hys Apoſtles / nor diſciples neyther. But let theſe go. You ſay oure ſauioure Chriſte had a ſeuerall apparell / becauſe he had a coate wythoute ſeame. Allwardye you myght bee leſs ſcornefulnesse in rehearſyng of other mennes argumentes / if for no other cauſe / yet for thys / that they myghte take more pitie of youres.

For what an argument is thys? Oure ſauioure Chriſte had worne an vnder garment / wherby could not be well parted / but wyth the people ſo marring of it / therefore he woare a ſeuerall apparell from the reſt. It is true / Elias Mantle had a ſeuerall apparell / and to helpe you / ſo had Elias / but to thys ende / that he by hys inuented apparell and ſtraunge dyet wherby he vſed of locuſtes and wilde honye / the extraordinaries of hys miniſterie might be ſet forthe / and the people the rather moued to enquire of hys office / whome they ſawe to varye ſo muche from the common cuſtome of other men. But miniſters nowe haue no ſuche extraordinarye functions / therefore by that reaſon of yours / they ſhoulde not be ſeuered from other men / by any note of apparell. You ſay you knowe that the cheefe notes of a miniſter / are doctrine and learning / if you meane that the miniſtration of apparell muſt ſupplie the reſt / and that that alſo hath lyke force to commend their miniſterie / the Prophetes and Apoſtles of our ſauioure Chriſte / lefte vs no perfecte paterne of a miniſter / nor no ſufficient glaſſe to dreſſe hym by / wherein the moſte parte neuer vſed any ſuche ſeuerall apparell / and none of them haue lefte any commaundement of it.

For wante of rome / and to make a long booke / here is S. Johns matter rehearſed wythe in oure leafe to the ſame purpoſe / and in the ſame wordes. And becauſe it was not

enoughe that M. Bullinger / and M. Martie should speake of them / you haue perceyued them bothe / least you should haue seemed to haue brought nothyng. If thys be not Colewortes twise sodden / I can not tell what is.

You aske whether the christian magistrate may enioyne a seuerall kinde of apparell to the ministers. Eyther the cause is too weake wherych you defende / or else it hathe gotten an euill patron / wherych would so gladly shifte it / and chaunge it wyth an other. For thys is an other question wherych you speake of. For although that be graūted vnto you / which you demaunde / yet you can not conclude your cause. For all be it the Magistrate maye commaunde a seuerall apparell / yet it foloweth not that he maye commaunde thys kynde of popishe apparell / and therefore what manner of argument is thys of youres / the magistrate may commaunde a seuerall apparell / therfore he may commaunde thys. The colledge walles will tell you / that a man can not conclude from the whole to the parte affirmatiuely. So you see I might lette you kyshe / and catche nothing / but I am neyther afrayde / nor ashamed / to tell you the truthe of that you aske / so farre forthe at least as I am perswaded. I thincke therefore it may be suche a kinde of apparell / as the magistrate commaunding it / the minister may refuse it / and suche it may be / as he maye not refuse it. But whatsoeuer apparell it be / thys commaundement can not be wythout some iniurye done to the minister. For seeing that the magistrate bothe allowe of hym / as of a wyse / learned / and discrete man / and trusteth him with the gouernment of his people in matters betweene God and them / it were somewhat harde not to truste hym wyth the appoynting of hys owne apparell / and he is probably to be supposed that he hath discretion to weare hys owne geare comely / and in order / that is able to teache others / howe they shoulde weare theirs / and that he should be able to doe that by hys wisedome / and learnyng / that others do wythout learning and great stage of wisedome / and that he should keepe order and decencie in apparell / which hath learned in the schole of Christe / which they doe that had neuer other schoolemaster / then common sense and reason? And if any minister be found to fault / in going either dissolutely / or to exquisitely and delicately / then the Magistrate may punishe hym according to the disorder wherin he faulteth.

And whereas you woulde proue that it maye be done wyth the ministers / as it is done wyth Iudges / sergeants / Tourmen and Sheriffes / the case is not like. For as for these which be in office / their robes and gownes may as their maces and swordes / somewhat helpe to set forthe the maiestie and moderate pompe wherych is meete for the offices of iustice wherych they execute / and consequently to helpe to strike a profitable feare into their hearters which are vnderneathe them / which hathe / nor can haue no place in the minister / whose authoritie and power / as it is not outwarde / so can it not / nor ought not to borowe any credite of these externall shewes. And the Magistrate / or the Citie / maye sette some honor of the citizens / muttering as it were by numbres in one liuerie / wherych ought not to be loked for at the ministers hand / because he honoureth & serueth the magistrate an other way / nor can not also / considering that they are scattered throughe all the land in euery towne one / or not so many / as being put in one liuerie / would make any great shewe to the honor and commendation of the towne or citie where they remaine.

And so you see your question answeared / wherby appeareth they are subiectes as other are / and to obey also sometimes / where the commaundement is not giuen vpon good groundes. The place of Theodoret cited of M. Bullinger / maketh mention of a golden cope / and that vsed by bythoes of Ierusalem / and solde by Cyrill a good bishop / wherby he declared sufficiently his mislyking of such garmentes in the ministerie of the sacramentes. In the place the wherche he citeth out of Socrates / there is one Sycinius an Mountian bishop is sayde to haue worne white apparell / and therfore is reprehended as for to much exquisitenesse and finenesse of apparell / and the B. of Duresme / in a letter hee wrote / alledgeth the same place against the surplice. A man would hardly beleue that maister Bullinger shoulde vse these places to proue a distinction of apparell amongste the ministery: we are not ignorant but that a cloke hath bene vsed of the ministers in their seruice / but that was no seuerall apparell of the ministers / but common to all the Christians / which with change of their religion / changed also their apparell / as appeareth manifestly in Tertullian de pallio.

As for the Petalum that S. Iohn ware / I see not how it can be proued / to be lyke a bishops miter. For the cap / that S. Cyprian gaue the executioner / argueth rather that it was the common apparell wherych was customably worne / for else it woulde not haue done

done hym to make good. As for hys vpper garment which he spake he left behinde hym, it was a token of hys good will, which he would leaue vnto hym, as the practise hereof beareth vs, and proueth nothing that it was any seuerall apparell. As for the white linnen garment which he suffered in, it can not frame to any vse which might serue the holy martyrs of the Lord executed in Smithfield and other places. And it is not to be thought that S. Cyprian had so small iudgement, that hauing in the time of persecution, he would by wearing of some notable apparell from the rest, as it were betray hym selfe into the handes of hys enemies, vnles all the christians had done so too for cleaner and more open profession of their faith, & greater detestation of the contrary religion as Tertullian and the christians in hys time did, by the wearing of a cloke, which reason may be also alledged of the Petalum of S. Iohn. It is true Chrysostome maketh mention of a white garment, but not in commendation of it, but rather to the contrary. For he sheweth that the dignitie of their ministerie, their safetie & crowne was in taking pride, that none vnmete were admitted to the Lordes supper, not in going about the churche with a white garment. And it is easily to be seene by Salomon in hys Ecclesiastes, that to weare a white garment, was greatly esteemed in the East partes, and was ordinarie to those that were in any estimation, as the wearing of blacke with vs: and therefore was no seuerall apparell for the ministers, or for to execute their ministerie in.

60 homil. ad popul. Antioche.

Eccle. 9.

The reasons that M. Peter Martyr vseth, are the same before, and how he hathe also condemned them, it shall appeare, with M. Bucers iudgement of these things in the ende of the booke.

As for Eustathius his deposition, because he did not weare apparell meete for a minister, it maketh not to this purpose one whit. For I haue shewed that if any minister go like a ruffian or swathe buckler, as in the iauerie of a courtier, that it is meete he should be punished according to the quantitie of the fault. And that it is so to be vnderstanded, it appeareth manifestly by the councell of Gangrin, which did therefore confirme the same deposing, because he wore a straunger apparell, and the habite of a philosopher, and caused all his felowes to do so. Therefore I marueil what you meane to alledge this place. It is also alledged of Nicephorus, in neyther of the places there is any Eustathius vs, the some of Eustathius, but of Eulalius, or as Nicephorus readeth Eulalium. And therefore your conclusion is both vntrue and vncertaine, sithe the Apostles time there hath bene a distinct and seuerall apparell of the ministers from the rest.

Lib. 9. c. 48

The matter lieth not in that whether these thinges were first inuented by papistes, or being deuised of others, were after taken by the papistes, but the matter standeth in this, that they haue bene vsed of the papistes as notes and markes and sacramentes of their abhominations.

As for Augustin hys place, it is to be vnderstanded of suche thinges as haue a necessary vse, and therefore may not be taken away from vs by the superstition of men. For so we might also be depriued of the fonte, which is as it were the hyde of the worlde, because the fonte hathe bene vsed superstitiously. But that S. Augustin did not like of this kinde of retayning ceremonies, it may appeare. Do you take hym for, seyng the Pagannes may be wonne, how they may be brought to saluation, forsake their vanities, let goe their toyes, and then if they agree not vnto our truthe, let them be ashamed of their frowardnes, whereby he sheweth, that the nearest way to gaine the papistes, is to forsake their Ceremonies. And yet I would be lothe to stay either with you, or with Augustin, that it is not lawfull for a man, to make of a popishe surplice, a shirt for him selfe, or to take the gode of a cope which he hathe bought, and conuert it to hys priuate vse. And herein we doe nothyng disagree with S. Augustin, which graunte that surplices, and crosses, and tippets, and cappes, may be applied to a good vse, either common or priuate, rather will I affirme, but we denye that that vse is in nothyng nothyng either the ministers from other men, or the ministers executing their ecclesiasticall function from them selues, when they doe not exercise that office.

August. Tom. 10. de verbis domini in Matheum serm. 6.

To all these thinges that M. Martyr reckeneth vp of creame, & cages, & cheses, wine, breade, oyle, water, which being consecrated vnto Idolles are called holy, Tertullian answeareth in the same booke, wherevnto a number of chaste were taken: when he saieth, we ought to abstaine a participation of those thinges, which haue either a necessitie or profite in the vse of them, but we deny these thinges thus vsed, are either necessary or profitable. And therefore in stede of oyle, tithes, some &c. if you would haue matched the

surplice

surplesse bell/ you knowe haue saide fensynge/ taperis/ holy breades/ holy water/ and suche like. It is true/ that M. Bucer saythe/ that it is not in the nature of anye creature to be a note of Antichriste/ but yet it followeth not thereof/ that the creature that hathe bene accidentally/ and throughe abuse applied to Idolatrie/ maye be forthwyth vsed as we shall thynke good. For neyther the Idolles of the Gentiles/ nor the corruptions of those sacrifices offered/ had not power to make the beefe or mutton that was offered/ no good and holesome meate for the sustenaunce of man/ neyther cause that a christian man coulde not eate them as beefe and mutton/ but yet eyther to eate it at the table of Idolles before them/ or else priuately in hys owne house/ when there was any weake by/ that thoughte it an abhominable thyng/ was not lawfull: and yet the meate neuertheles the good creature of God/ and sythe might be recyued with thanckes geuing/ so the abuse of the surplice and coape. &c. can not cause/ but that they maye be vsed as clothe and like.

And whereas he saythe that they are changed/ and made of notes of Antichristiantie/ marckes of Christiantie/ I say that they can not be chaunged so by any decre or commaundement/ for as muche as notwythstanding that profession of chaunge/ the hearres of men vnto wyth euery man muste haue regarde vnto/ are not chaunged. For not so long as the magistrate will saye that these thynges shall be from henceforthe vsed as thynges indifferent/ forthwyth men doe vse them so/ but those only vse them so/ whych haue knowledge/ bothe the ignorant and the weake take them still otherwise. The rest of those thynges whyche M. Bucer/ and those whyche M. Pullinger and Gualter bryng/ are all of that sorte/ whereunto answer is made.

Only thys they adde/ that if the people doe abuse and peruert these ceremonies/ they oughte to be better instructed/ whych is a counsell not so conuenyent/ that the ministers and pastors whych haue so many necessary poynctes to bestowe their time on/ e to informe the people of/ shoulde be driuen to cutte of their tyme appointed therefo/ to teach them not to abuse these thynges/ whych if they vse neuer so well/ they can gaine nothyng/ and to take heede that they burte not themselues at those thynges/ whych in their best estate doe no good/ especially when one sermon of the taking of them awaye ioyned with authoritie to execute it/ may doe more good then a thousande sermons wythout authoritie.

Besides that/ it is absurde/ that ceremonies whych ought to be helpers to promote the doctrine/ shoulde become letters and hinderances/ whylest the Minister is occupyed in teaching/ to beware of the abuse of them and of superstition. And it is as muche as if one should be set to watche a childe all day long leaste he hurte hym selfe wyth the knife/ when as by taking away the knife quite from hym/ the danger is auoyded/ and the seruice of the man better employed. And so it followeth/ that although the churche maye appoynt ceremonies and rites/ yet it can not appoynte these that haue great incommoditie/ and no commoditie/ great offence and no edifying.

And although they haue all these properties whych you recite/ yet if they be not to edifying/ if not to God hys glory/ if not comely and agreable to the simplicitie of the gospell of Christe crucified/ they may not be established. Concerning your diuision/ whereby you lessen the idolatrie of the papistes/ I haue shewed the vanitie thereof.

But of thys matter you say you will speake againe. In deede so you doe/ and againe/ wherein you confounde the memorie and vnderstanding of the reader/ and declare your self not only ignorant of Aristoties rule of katholou prôton (which is to speake of one thyng generally and once for all) but euen to be voide of that order whych menne haue commonly by the naturall logicke of reason. Neyther can you excuse your selfe in sayeng that the admonition geueth you so often times occasion to speake of them/ and so to lay the fault vpon it/ for that it being sondrye tymes of diuers persons of the same matters/ whereof one knewe not of an others doing/ can not be blamed for the repetition of one thyng twise/ when as you can not escape blame whyche might haue gathered easely into one place/ that whych is sayde of them in diuers. Which thing/ although it be not so easye for me to doe in your booke/ as it was for you to doe in theirs/ yet I will assaye to doe it bothe in thys and in all other poynctes that followe/ not thincking thereby to bring thys treatise of poures to anye good order (for that were to caste it newe againe/ and then you woulde complaine of your minde peruerted) but that I might remedy thys so great disorder/ whyche may be done wythoute changing any thyng of that whyche you haue sette downe.

And if there be any other arguments touching any of these poynts in other places/ whych

whych I haue not gathered together into one/the lawte is in thys/that I coulde not bestowe so muche time in makyng a Harmonie of the thynges/whych are at so great distaunce/ and then that whych is left out/shall be answered in place where I shall finde it. Nowe let vs see M. Doctors deuteronomium, and seconde nauigation touchyng apparell/whether it be any happyer/or haue any better successe then the first.

In the.105.page/M. Doctor to proue the vse of the surplice/ to drawe out hys booke into some competent volume/hopeweth certen places of the examiner/ for answere whereunto/ I will referre the reader to that whych is answered vnto the examination/ as to a full and sufficient answer wherin I will rest/ and when M. Doctor hathe proued that whych he sayth that it is but a childishe cauill/he shall then heare further.

In the meane season it is but a slender Replie/to so learned an answere (that proueth bothe out of other authors/and oute of those same whych the examiner speeth/ that by a white garment is ment a comely apparell/and not flouryshy)to say it is but a childishe cauill/ whyche a D. of Diuinitie/ and.xl. peeres of age can not answere. The place of Jerome vpon the.44.of Ezechiell/ the more it be considered/ the more shall appeare the truthe of the answere.

Nowe I will desire the reader to turne vnto the.137.138.139.140.141.pages/ to see whether at hys thirde voyage mayster doctor bringeth anye better marchaundise. Where firste he furnisheth an vntruthe / as thoughe the Admonition misliyked of the taking away of the grape Amis/where it sayeth only that there was les cause to take that away/then the surplice.&c. Wherin there is nothyng but the truthe same/for because that was vsed but in fewe churches/and but of fewe also in those fewe churches: therefore if there were cause to take away that/there was greater to take away the surplice. And to take away the Amis oute of the churche/and leaue the surplice.&c. is to heale a scratche/ and leaue a woumde vnhealed.

Nowe whereas you say/that we are alwayes (Ad appositum) and that if the lawe commaunded strayghtly/that we should weare none of hys apparell/that then we wold weare: if it shoulde be answered againe that you doe Seruire seruæ: that is/ that you are a tyme seruer/you see we myght speake wyth more likelyhoode then you. But we will not take (as you do) the iudgement of God out of hys handes/but wyll attende patiently the reuelation and discouering of that/whych is nowe hyd bothe in you and in vs.

And although you will graunt vs neyther learning nor conscience/yet you myghte affoorde vs so muche wytte/as that we shoulde not wittingly/and of purpose wante those commodities of lyfe/ whyche we myghte otherwise enioy as well as you/ if we had that gifte of contentation whych you haue.

Whereas you say that the accursed thynges of Jericho/ and the ore that was ledde to be fourmed vnto Vessell/ and the siluer consecrated vnto the Lord/ were conuerted to the seruice of the liuyng God/ when you shall proue that the surplice is so necessarye to the seruice of God/as golde/and siluer/and other metall/and as ore and woode/ whereof the first sorte were suche/as forthwith the whych/ the temple coulde not be built/ the other/suche as were expressly commaunded of God/to be vsed in hys seruice/then I will confesse that thys placemaketh some thyng for you. And yet if your copes/and surplices.&c. shoulde haue suche a purgation by fire/as those metalles had/or euer the Lorde should accept them into hys treasurie/ and shoulde be bolten to passe from mystery vnto the godhead/ by the chymney/ the fire shoulde make suche breache wyth them/ that they shoulde neede none better legs/then your argumentes/to lepe them into the churche.

Moreouer/see you not (see you not) here/that you haue not wiped the knot/but cutte it. For the authors of the Admonition alleage the place of Esay.30. and you obiecte against/ the penny of Deuteronomie/ and of the Synagog/ that is to appose fleshe against fleshe: in steede that you should haue taken the Testamente your buckler/ and latched the blowe of your aduersarye. But by circumstances it is well inough vnderstood that they haue a probable reason/ and therefore were vnwyllyng to haue the surplice/ whych billike that it bringeth no profite/ verely must go to the fire.

To be short (saieth M. Doctor) when he reuerseth me almoste a whole syde howde the trouble/ as he hathe cited before/ before he hathe had hys answere. After this he setteth down fiue or syxe reasons that they vrge/ and that furste by M. Bucers/and M. Martyrs authoritie/ and yet in their bookes perhaps alleaged/ there is not a worde of coueryng. If he gather it of their workes/ the answere is already made. Then he bringeth reasons to

proue it/wherof in the firſt he ſaieth to reaſon/that becauſe it is commaunded by a lawe-full magiſtrate/and lawfull authoritie/therefore it edifieth. As thoughe a lawfull magiſtrate bothe nothyng at any time vnlawfully/or as thoughe a lawfull and a godly magiſtrate/bothe not ſometymes commaunde thinges/whych are inconvenient and vnlawfull. Dauid was a lawfull magiſtrate/and dyd commaund vnlawfull thynges. Dauid was a lawfull and godly magiſtrate/and yet there ſtode from hym commaundements/whyche were neyther lawfull/nor godly. But he ſaieth that it is done for order/and for decencie/wythout ſuperſtition/or fulfyllyng of it. Thys is that whych is in controuerſie/& ought to be proued/and D. Doctor ſtill taketh it as graunted/and ſtill faulteth in the petition of the principle/wherwyth he chargeth others.

The ſeconde reaſon is/that they that weare thys apparell/haue edifyed/and do edifye: whych is/as if a man would ſay/the miniſters whych lyed vnto Pharao/did much good amongſt the Iſraelites/Ergo their lying dyd muche good. If he will ſay/the comparyſon is not lyke/becauſe the one is not ſynne in hys owne nature/whereas the other is ſynne/then take thys: One that ſtammereth and ſtutteth in hys tong/edifyeth the people/therfore ſtammering and ſtutting/is good to edifie. For what if the Lorde giue hys bleſſyng vnto his worde/and to other good giftes whych he hath that preacheth and weareth a ſurplice. &c. Is it to be thought therfore/that he lyketh well of the wearing of that apparell? Thys is to aſſigne the cauſe of a thyng to that/whych is not only not the cauſe therof/but ſome hinderance alſo/and ſtaiyng of that/wherof it is ſuppoſed to be a cauſe. For a man maye rather reaſon/that for as muche as they whych preache & ſurplice. &c. edifie/(notwithſtanding that they therby driue away ſome/and to other ſome giue ſuſpition of euil. &c.) then if they preached wythout wearing any ſuch thyng/they ſhoulde edifie muche more. And yet if a man were aſſured to gaine a thouſande/by doing of ſ whych may offend/or cauſe to fall one brother/he ought not to doe it.

The third reaſon is/ſ they whych conſent in wearyng the ſurplices/conſent alſo in all other poyntes of doctrine/and they that do not weare it/doe not conſent/ not ſo much as amongſte them ſelues. If thys conſent in the poyntes of religion be in the ſurplice/cope. &c. Itell you I beſeche you/whether in the matter/or in the forme/or in what hid and vnknowne qualitie ſtandeth it? if it be in that the miniſters vſe all one apparell/then it is marueil that thys being ſo ſtrong a bonde to holde them togither in godlye vnitie/that it was neuer commaunded of Chriſt/nor practiſed of prophets or apoſtles/ neuer of no other reformed churches. I had thought wholely/ſ thoſe things whych the lord appoynteth to maintaine & kepe vnite wyth/& eſpecially the holy ſacraments of baptiſme/& of the lordes ſupper/had ben ſtrong enough to haue knit of all knit vs vnto ſ lord/& ther fore alſo to his doctrine/& then one of vs to an other/and that the diſſenting in ſuch a ceremonie as a ſurplice. &c. neither ſhould nor coulde in thoſe ſ pertaine vnto God/bicauſe ſ vnitie of ſ ſpirit/whych is bothe ſuch ſ bond of truth. And although there be whych like not thys apparell/ſ thinke otherwiſe the either their brethre/or then in dede they ought to be/yet a man maye finde greater diſſent amongſt thoſe/whych are vnited in ſurplice & cope. &c. then there is/amongſt thoſe whych weare them not/either & them ſelues/or & them that weare them. For how many there are that weare ſurplices/whych would be gladder to ſay a maſſe/then to heare a ſermon/let al ſ world iudge. And of thoſe ſ do weare thys apparell/& be otherwiſe wel minded to ſ goſpel/are there not whych will weare the ſurplice/and not the cope: other ſ will weare both cap & ſurplice/but not the tippet/and yet a third ſort/ſ will weare ſurplice/cap/& tippet/but not the cope: it hath ben the maner alwayes of wiſe and learned men/to eſteme of things by the cauſes/and not by the euēt/and that eſpecially in matters of religion/for if they ſhould be eſtemed of the euent/who is there whych will not condemne the Iſraelites battel againſt Aye/and afterward againſt the Beniamites/whych notwithſtanding/the cauſe whych was gods will/and gaue commaundement ſtill therto. And therfore in a word I anſwer/ſ if there be ſuch conſent amongſt thoſe whych like well of this apparel/& ſuch iarres amongſt thoſe that like it not (as D. Doctor would make the ſimple beleue) neither is the wearing of the ſurplice. &c. cauſe of that conſent in them/nor the not wearyng/cauſe of ſ diſagrement in the other. But as our knowledge & loue is imperfect here in this worlde/ſo is our agrement & conſent of iudgement imperfect. And yet all theſe hard ſpeeches of yours/or vncharitable ſuſpitions of gaerſine/anabaptiſme/cathariſme/donatiſme. &c. wherby you do as much (as lieth in you) to cut his cleane of from you/ſhall not be able ſo to eſtrange vs or ſeperate vs from you/but that we ſtil by gods grace hold/what ſo euer you hold wel/& kepe that vnite of ſpirite/whych is the bonde of truth, euen

with you M. doctor/whom we suppose as appeareth by this your booke/to haue set your selfe further from vs/then numbers of those/which although they be content to receiue the apparell/and beare with things/yet would haue bene lothe to haue set downe that against the sincerities of the gospell/and hinderance of reformation/which you haue done. The white apparell/which is a note and a true representation of the glory and pureness of the angels/should be a lying signe/and pretence of ꝑ which is not in the ministers/which are miserable/and sinfull men. But our sauior Christ/which was the minister of God/& pure from sinne/and therfore meete to weare the marke of pureness/died no such kinde of weede/sauing only for that final time/wherin he would giue to his disciples in ꝑ mount/a tast of that glory which he should enioy for euer/and they with him: where/for the time his apparell appeared as white as snowe. And if it be meete that the ministers should represent the angels in their apparell/it is much more meete/that they should haue a paire of wings as the angels are described to haue/to put them in remembrance of their readinesse and quicknesse to execute their office/which may and ought to be in them/ then to weare white apparell/which is a token of pureness from sinne and infection/ and of a glory which neither they haue/nor can haue/nor ought so much as to desire to haue/as long as they be in this worlde. And whereas the maintainers of this apparell/haue for their greatest defence/that it is a thing meere ciuill to let passe/that they confound Ecclesiasticall orders with ciuill (which they can no more iustly doe/ then to confound the churche with the common wealthe) I say to let that passe/ they doe by this meanes not only make it an ecclesiasticall ceremonie/but also a matter of conscience. For if so be that the white apparell of the minister haue any force/either to moue the people/ or the minister vnto greater pureness/or to any other godlynesse whatsoeuer/ then it is that which ought to be commaunded/and to be obeyed of necessitie/ and to be retained/although the contrary were forbidden. And then also if there be a vertue in a white garment/and the signification thereof be so strong to worke godlynesse/ it were meete that order were taken/that the whitest clothe should be bought/ that it should be often (at the least euery weeke once) washed by a verye good launder/and with sope: for if the white helpe/ more white helpeth more/ and that which is most white/ helpeth most of all to godlynesse. Although the church haue authoritie to make ceremonies (so they be according to the rules before recited of Gods glory/and profiting the congregation) I could for all ꝑ neuer yet learne/that it had power to giue new significations/ as it were to institute new sacraments. And by this meanes is taken cleane away from vs/the hold which we haue against the papists/wherby (against all ꝑ goodly shewes which they make by the colour of these significations) we say/that the worde of God/ and the sacraments/of baptisme/ and of the supper of the Lorde/are sufficient to teache/to admonishe/and to put vs in remembrance of all duetie whatsoeuer. So we are now come to the superstition of ꝑ Egyptians/for as they had neither grauen/nor carued images in their churches/but painted/so we will neither haue graue/nor carued/nor painted/but woouen. And truely I see no cause/why we may not haue as well holy water and holy bread/if this reason which is here/ be good: for I am sure the significations of them are as glorious as this of the surplice/and call to remembrance as necessary things. And if it be said/that it may not be/ least the number of ceremonies should be so great/it may be easily answered/ ꝑ these which we haue may be taken away/and these set in place of them. And therfore although the surplice haue a blacke spot/ when it is whitest/yet is it not so blacke as you make it with your white significations/nay the cause is not as you defend it. If you please see M. Martyr/and M. Bucer vpon it/ I first say they were men/& therfore (although otherwise very learned) yet such as might erre sometimes. And then I appeale from their Apocryphall/ vnto their diuine writings/ and from their priuate letters/ vnto their publike recordes. M. Doctor proceedeth to proue that they are signes and shewes of good and not of euill/as the authors of the admonition allege. To the proofe whereof/ although (according to his manner) he repeateth diuers things before alleaged/yet the summe of all he hath comprehended in an argument/ which is/ that for so much as the ministers are good which weare them/therfore they are also good: and because the ministers whereof the apparel are notes/and markes be good: therfore those be good notes & good marks: so the reasons is they are notes/and notes of good ministers/ therfore they be good notes of the ministers. So I will proue the names of dogs/to be fit and conuenient names for good men to be called by. Witchafer/ Blindbyte/ Miscarie/ and

Falla. commentat. positionis.

Abed-nego were names of Daniell and his three companions/and they were the names of good men/therfore they are good names of men. And so the names of the Babyloman Idols/are by thys reason of M. Doctor/iustifyed to be good names. Againe the golden calfe was a signe. Also it was a signe of the true God: therefore it was a true signe of God. Concerning the notes of ciuill gouernours/ and what difference is betweene theyr and thys cause/I haue spoken before.

You say the cause of discorde is not in the apparell/but in the myndes of men. You meane I am sure/those that refuse the apparel/but if you make them authors of discord/ because they consent not with you in wearing/ doe you not see it is as moche sayde/ that you are the causers of discorde/because you doe not consent with those which were not/ for as there should be vnitie in that poynte/if all did weare that apparell/so should there be/if all did weare none of it. It is a very vnequall comparison that you compare the vse of thys apparell/with the vse of wine/and of a horse/ whiche are profitable and necessary/but it is more intollerable/that you matche it with the worde of God. I could throwe it as farre downe/as you lift it vp/but I will not doe so. Thys only I will say/ if there were no harme in it/and that it were also profitable/yet for as muche as it is not commaunded of God expressly/ but a thyng (as you saye) indifferent/ and notwithstanding is cause of so many inconmodities/ and so abused (as I haue before declared) it ought to be sufficient reason to abolithe them: seeing that the brasen serpent whyche was instituted of the Lorde hym selfe/and contained a profitable remembrance of the wonderfull benefite of God towardes hys people/was beaten to pouder/when as it began to be an occasion of falling vnto the children of Israel: and seeing that S. Paule after the
1. Cor. 11. loue feastes (whyche were kepte at the administration of the Lordes supper / and were meanes to nourishe loue amongst the churches) were abused and drawne to an other vse then they were firste ordained/ dyd vtterly take them awaye/ and commaunde that they shoulde not be vsed any more.

The reste of that whyche followeth in thys matter/ is nothing else/ but either that whych hath bene often times repeated/or else reprochefull wordes/ or vniust accusations of contempt of magistrates/without any proufe at all/and therefore are suche/as either are answered/or whych I will not vouchsafe to answere/ especially seeing that I meane not to giue reproche for reproche/and reuiling for reuiling: and seeing that I haue before protested of oure humble subuassion/ and louing feare or reuerence/ whyche we beare to the Prince/and those whych are appoynted magistrates vnderneathe her.

And therefore I will conclude/that for so muche as the ceremonies of Antichristianitie/are not/nor can not be/the fittest to sette forthe the gospell/ and for that they are occasions of fall to some/of hinderance to other some/of griefe and alienation of myndes vnto others (the contrary of all whych/ought to be considered in establishing of thynges indifferent in the church) therefore neyther is thys apparell fittest for the minister of the gospell/and if it were/ yet considering the inconmodities that come of the vse of it/ it shoulde be remoued.

To the next section in the. 62. and. 63. pages.

YOu knowe they allow studying for sermones/and amplifying and expounding of the scriptures/and whye then doe you aske? But by this question you would haue your reader thinche / or at the least haue the authors of the admonition in suspition/that they lyked not of studye for sermones. God make us more carefull of the good name of our brethren/then by suche light and vngrounded suspitions/ nay by what suspition/ nay/contrary to that whyche is dayly seene and harde/ to raise by suche slaunderous reportes of them. But Homilyes are finally beholding vnto you / whyche to proue that they may be red in the churche / alledge that Augustin and Chrysostome made sermons in their churches: for that whyche we call a sermon/ they called of the Greke worde an Homilie/ so that the argument is/ that Augustine and Chrysostome preached sermons/ or Homilies in their churches/therfore we may reade homilies in ours. But peraduenture you haue some better thyng to say for them afterwarde.

A hundreth pounides by yeare is taken of some benefice/for which foure sermons only are preached/and those some times by an other. If thyng be more payneful then gaynefull/it is because the house lacke hathe two daughters/ gaue/ gaue.&c. And I can not see howe they can be more glorious/ vnles the palace were turned into a court/ and their chaire into a throne. There are diuers places that you hath planted south peace/ where the ministers take more payne/and haue les gaine/ and lyuyng make • ten nayles when they got in the streates. We haue among vs lyuyng haue not by thousandes offered/and as thyngs vnmeete for a minister of the gospell/ haue refused them. God be praised the Iland knoweth not so hoer in thys countrey nowe/ that [illegible] you nede to complaine of any great heate/and if you feele any heate/ you haue better seeke then Ieruy and by hys gourde.

Of these offices some thyng hathe bene spoken before/where it hath bene proued out of the scriptures of Christe/ that neyther the names/ nor offices of Archbyshop/ &
Archdeacons we agree to the ministerie of the gospell. Hereas M. Doctor hathe taken great coste heere/ and trauaile in digging about them/ and laying (as it were) newe earthe to their rootes/that they being halfe beare/ if it were possible/ mighte be recouered and quickened againe/to I (because these trees mounte vp so hyghe/and spreade their boughes and armes so wyde / that by the colde shade of them nothing can growe/ and thriue by them) will before I come to answere these thyngs that are heere alleaged/ set downe certaine reasons (as it were instrumentes) to take away the superfluous leaues and spreade of these immoderate offices.

And for the names first/ I desire the reader that we be not thought studious of contention/because we striue about the name of Archbyshop.&c. for thys is not to striue about wordes/ vnles it be counted a strife of wordes/ which is taken for the maintenance of the word of God/as it hath before appeared out of the Euangelistes. Then it must be remembred which Aristotle sayeth very wel in hys Elenches/that tà onomata tôn pragmatôn mimemata esti: which is/ that names are imitations/ or as it were expresse images of the thyngs whereof they are names/and doe for the moste parte bring to him that heareth them/knowledge of the thyngs that are signified by them. Howsoeuer the thyng be in selfe/ yet oftentymes it is supposed to be as the name pretendeth/ and therevpon followeth/that a man may be easely deceiued/when the names doe not answer to the thyngs whereof they are names. There may be/ I graunte/ a freer and more frentious vse of names/but that licence is more tolerable in any thyng/rather then in matters of ȳ church and saluation. And if there be some cases/wherein names that are not so proper/may be borne with/ yet are there also which are intolerable. As who can abide that a minister of the gospell/should be called by the name of a Iesuite/or sacrificer/vnles it be he whose soule would not care muche/if the remembrance of the death/and resurrection of our sauioure Christe were pluckt out of hys minde? Againe it is vnlawfull for any man to take vpon hym those titles which are proper to oure sauioure Christe: but the title of Archbyshop is only proper to oure sauioure Christe/therefore no man may take that vnto hym. That it is proper to oure sauioure Christe/ appeareth by that which S. Peter sayeth/ where he calleth hym archipoimena: which is Archshepheard or Archbyshop/ for Bishop and shepheard are all one. And in the Hebrues where he is called the great shepheard of the sheepe/and in the Actes/ and Hebrewes/archleader of life and of saluation/ which titles are neuer founde to be geuen vnto any but vnto oure sauioure Christe/ and are proper titles of hys meditation/and therefore can not be without horrible presumption applied vnto any mortall man.

1. Epist. 5.

13. Heb.

Actes. 3. 5.

12. Heb.

And if any man will replie and say/that it is not sayde that oure sauioure Christ is only Archbyshop. I answere that he is not only sayde the heade/and yet notwithstanding there is no more heades of the churche but he. And if it be further sayde that these Archbyshops are but vnder/ and as it were subordinate Archbyshops/ I say that a man maye as well say that men may be also vnder gouernors of the churche/ which is the same which is alledged for the Pope. Which thyng is not only true in these wordes which doe signifie/and set vnlawfull thyngs before oure eyes/ but euen in those names also which

I. iii. many

ryng no corruption in their owne nature/ yet throughe the corrupte vse of men/ haue so it were gotten suche a tacke of that corruption / that the vse of them can not be wythoute offence.

Tertullian lib. de pudicitia. Cyprian. lib. 2. 7. Jerome in his epistles to Augustin

In the primitiue churche the * name of a Pope was honest/ and was all one with the name of a good pastor/ but nowe by the ambition of the man of Rome/ it is so defiled/ that euery good man shaketh at the very mention of it.

The name of a Tyrante/ was firste honourable/ and the same wyth a kyng/ and yet throughe cruelties/ and vniuste rule of certaine/ it is become nowe so hatefull/ that no bryghte and iust reating Prince/ none that gouerneth with equitie/ and to the commodities of hys subiectes/ would beare to be called Tyranne: wherby it may appeare/ that it is not for nought that we we stand of these names. Nowe if the names ought to be obnoxious/ being bothe horribly abused/ and also forbidden by our sauioure Christe/ the thynges them selues must be in greater hatred/ the vnlawfulnesse wherof may thus appeare.

John. 1.

First of all/ the ministerie is by the worde of God/ and heauenly/ and not lefte to the will of men to deuise at their pleasure/ as appeareth by that which is noted of S. Iohn/ where the * Pharises comming to S. John Baptist/ after that he had denyed to be either Christ/ or Elias/ or another Prophet/ conclude/ if thou be neither Christ/ nor Elias/ nor of the Prophets/ why doest baptise thou? which had bene no good argument/ if S. John might haue bene of some other function/ then of those which were ordinarie in y church/ and institutes of God. And therfore S. John to establishe his singular and extraordinarie function/ alledgeth the word of God/ whereby appeareth/ that as it was not lawful to bring in any strange doctrine/ so was it not lawfull to teache the true doctrine/ vnder the name of any other function then was instituted by God.

Let the whole practise of the church vnder the lawe/ be loked vpon/ and it shall not be founde that anye other Ecclesiasticall ministerie was appoynted/ then those orders of high priest/ and priests/ and Leuites. &c. which were appoynted by the lawe of God/ and if there were any raised extraordinarily/ the same had their calling confirmed from heauē/ eyther by signes or miracles/ or by plaine and cleare testimonies of the mouth of God/ or by extraordinarie exciting and mouings of the spirite of God. So that it appeareth that the ministerie of the gospell/ and the functions therof/ ought to be from heauen: of God/ and not inuented by the brayne of men: from heauen/ I saye/ and heauenly/ because although it be executed by earthly men/ and the ministers also are chosen by men like vnto them selues/ yet because it is done by the worde and institution of God/ that hathe not only ordeyned that the worde shoulde be preached/ but hathe ordained also in what order/ and by whome it shoulde be preached/ it may well be accounted to come from heauen/ and from God.

Seeing therfore/ that these functions of the Archbishop and Archdeacon are not by the word of God/ it followeth that they are of the earth/ and so can do no good/ but much harme in the churche. And if any man will say that we do the churche great iniurie/ because we do tie her to a certaine number of orders of ministers/ as it were to a stake/ so that she may not deuise newe functions/ I say that bothe the churche and Christe bothe accuse hym againe: Christ esteemeth him selfe to haue iniurie/ because that by this meanes he is imagined not to haue bene carefull/ and prouident enoughe for hys churche/ in that he hathe lefte the ministerie/ wherein bothe consiste the lyfe of the churche (being that whereby it is begotten) so rawly and vnperfecte/ that by permitting of it to the ordering of men/ there is a great danger of errours/ which he myghte haue set wythout all danger/ by a worde or two speaking.

The churche of the other syde riseth against him/ for that he maketh Christe les carefull for her/ then he was for that vnder the lawe. For tell me in the whole volume of the Testament is there any kinde or degree of ministerie/ wherof God is not the author and expresse author? was there euer any man (I except Jeroboam and suche prophane men) eyther so holye/ or so wise/ or of suche greate knowledge/ that euer did so muche as presume of instituting of a newe ministerie? After the long wandring of the Iewes in the wildernesse/ when it came to be placed in Jerusalem/ tell me if anye besides the Leuites and Priests/ the ordinarie ministers/ and the Prophets which were immediatly stirred vp of God/ were found to haue ordained any office or title/ which was not commaunded/ or whether there was at any time any thyng added/ or annexed to those offices of priesthode and Archebishop/ which was not by the lawe prescribed.

Yet men knowe that the Arke of Noah/ was a figure of the churche. Noah was bothe a wyse and a godly man/yet what bothe the Lord leave us upon Noahs/when as he appoynteth the matter/the fourme/the lengthe/the breadth/ the heighte/the sondre/the kinde and sorte of woode.

In the Tabernacle the churche is yet more expressedly shewed bothe/Moses that was the ouerseer of the worke/was a wise and a godly man/the artificers that wrought it/Beseleel/and Aholiab/most cunning workemen/and yet elsewhere/ bothe the Lorde leaueth nothyng to their will/but telleth not only of the boordes/of the curtaines/of the apparell/but also of the barres/of the rings/of the strings/ of the postes/ of the bellowes/ of the snuffers/and of the thynges/the matter/and the fourme.

Let vs come to the Temple/whych as it was more neare the time of Christe/ so it bothe more liuely expresse the churche of God/ whyche now is. Beleeue the wisest man that euer lyued vs shall be/doth nothing in it/ neither for the Temple nor for the beautifying of the temple/not for the beautie of it/but according to the figure that was enioyned hym/as appeareth in the first of the kings/and seconde of the Chronicles. And in the repayring of that temple/ Ezechiel is wonderfull/howe the angell by the commaundement of God bothe parte by parte/ appoynte all to be done bothe in the temple and in the furniture thereof.

Nowe if the holy ghoste in figures and Tropes bothe so carefully/ and as a manne may speake/curiously comprehend all thynges/ in the truthe it selfe/howe muche more is it to be thought that he hath perfourmed this? If in the shadowes/ howe muche more in the body/if he haue done thyngs in earthly thynges/ whych shall perish/how is it to be thought that he hathe not perfourmed it in heauenly/and thoste whych abide for euer? And then tell me what are thoste tymes of whyche it was sayde/ the Lorde elias when he commeth/ he will tell vs all. Is it a like thyng that he whych did not only appointe the temple and the tabernacle/ but the ornamentes of them/ shoulde not only neglecte the ornamentes of the churche/ but also that/ whythoute the whych (as we are borne in sinne) it cannot long stande? shall we thincke that he whych remembred the barres there/ hathe forgotten the pillers heere? or he that there remembred the pinnes/ did heere forgette the maister builders? howe he shoulde there remember the bellowes/ and heere forget Archbishoppes/ if anye had beene needefull? that he shoulde there make mention of the snuffers to purge the lyghtes/and heere passe by the lyghtes them selues? And to conclude/that he shoulde make mention there of the moates/and heere saye nothyng of the beames? there reckon vp the gnattes/heere keepe silence of the Camelis? what is thys else/ but that whych Aristotle sayth (ta mikra horan kai ta megala paroran: that is/to looke to small thynges/ and not to looke to great/ whych if it can not fall into the Lorde/let it be a shame to saye that the cheefe pillar and vpholder of the churche/ is not expressed in the scripture/ nay can not be concluded of it. John. 4.

Whosoeuer these ministeries whythoute the whyche the churche is fully builded/and brought to perfection and complete/ whiche/are not to be retained in the church: but without the ministerie of Archbishop. &c. the churche maye be fully builded and brought to perfection/therefore these ministeries are not to be retained.

And that whythoute these ministeries the Churche maye be complete/ it appeareth by that whyche is in the fourthe to the Ephesians/ where it is sayde/ that Christe gaue some Apostles/some Prophetes/ some Euangelistes/ some pastors and Doctors/ to the reparing of the saynctes vnto the worke of the ministerie/ vntill we all come to the vnitie of faythe/and of the knowledge of the sonne of God/and vnto a perfect man.

The learned sayeth haue thus reasoned against the Pope: that for so muche as Apostles/Prophetes. &c. are sufficient for the buildyng of the churche/ therefore there ought to be no Pope. The argument and necessitie of the conclusion is as strong against the Archbishoppe/and all one. For by the same reason that the Pope is cast awaye as a superfluous thyng/ for that these others are able to make perfecte the Churche/ so the Archbyshoppe hathe vnto thys day/ cute of the Churche/ as a knobbe or some lumpe of flesshe/whyche being no member of the bodye/ bothe bathe burden it and disfygure it. And as they saye that God gaue no Pope to hys churche/therefore the Pope can doe no good/so we may well say/ God gaue no Archbishop to hys churche/ therefore the Archbyshop can doe no good.

Neyther

Neither did God geue any ordeyne to healthatche / therefore he can not profite the
churche. But it will be sayde that thys argument followeth not / because no mention is
made heere of the deacon or of the elder / whyche notwithstanding are bothe necessarye in
the churche / and therefore that there are functions profitable in the churche / wherof no
mention is made heere. But howe easely doe all men knowe / that the Apostle speaketh
of those functions heere only / whych are conuersant in the worde / and haue to doe wyth
the preaching therof: and therefore made heere no mention of the deacon or elder. It is
1. Cor. 12. sayde againe / that in the Epistle to the Corinth. S. Paule speaketh only of Apostles /
Prophets / and Doctors / leauing out Euangelistes and pastors / and yet Euangelistes
and pastors necessary / and so although archbyshops are not spoken of in the place to the
Ephesians / yet they may not be therfore shutte oute as vnnecessary. But they that saye
so / should haue considered that the diuersitie of the matter whyche the Apostle handleth
in these two places / breda diuers kinde of speche. For in the Epistle to the Corinthians /
going aboute to condemne the ambition of men / whyche will thrust them selues into o-
ther mennes callings / and take vppon them to doe all them selues / and to be as it were /
eye / and eare / and hande and all. S. Paule proueth that the churche is a bodye / wherein
there are many members / and the same diuers one from an other / and that it is not one
membre only. And to proue that / it was sufficient to saye that he placed some Apostles /
some Prophets / some Doctors / wythout rehearsing all the kindes of functions. But in
the Epistle to the Ephesians / meaning to shew the liberalitie of oure sauioure Christe in
giuing those / whych shoulde be able by doctrine and teaching to make perfecte and abso-
lute hys churche / it was necessary that he should reckon vp all those functions / wherby
that worke is done.

But howe commeth it to passe that S. Paule neyther in the one place / neyther the
other / nor elsewhere / maketh mention of the archbyshop / whych is sayde to be the chief
ruler and vnder setter of the churche? Howe I heare what is sayde to thys: that vn-
der the pastor is contained bishop / he is not contained / but is the same that bysshop. Wold
then / forsothe say they an archbyshop is bysshop: well then / of bysshops some are archbyshops /
and some are what? Heere I see / they are hanged in the bushe / but I will helpe them /
al bysshops some are archbyshops / some are by the common name bysshops. For if they
answere not thus / what haue they to saye? But what an absurd thing were that / to saye
that S. Paule comprehended an archbishop vnder a pastor or bishop / whyche neyther
was at that time / nor certaine hundreth yeares after / this were not to deuide / but to pro-
phesie. And howe is it that they neuer marked that S. Paule speaketh of those functi-
ons whych were in the churche / and not of those whych shoulde be afterwarde? one of
those that God had geuen / and not of those whych he woulde geue? for the woordes are /
and he hathe geuen.

Moreouer if so be vnder the pastor / the apostle comprehended an archbishop / then
the archbyshop is necessary / and suche as the churche can not be wythout / and ordeyned
of God / and therfore not taken vp by the politicie of the church for the time and contro-
uersy / and other circumstances / and suche also as can not be put downe at the will of the
churche / whych is contrary to the iudgement of those / whyche are the archbyshops pa-
trones. The laste refuge is / that the Apostle made mention of those functions / whyche
haue to doe wyth the ministring of the worde and sacramentes / and not of those whyche
hathe to doe wyth order and discipline.

Speake in good earnest / had the Apostles nothing to doe wyth discipline and or-
der? wyth what face can you take away the rulinge of gouernement oute of the Apostles
handes / and put them in the Archbyshops and Archdeacons handes? what a peruerse
reason is this / that the ministeries inuented by men / should be preferred to all the ministe-
ries appointed and commaunded of God.

The Apostles by suche haue in common wyth the Archbyshops and Archdeacons
the power of ministring of the worde and of the sacramentes / of preaching and louing / and
thus farre as good as the Archbyshops and Archdeacons: But for discipline and order /
the Apostles haue nothyng to doe / but herein Archbyshops and Archdeacons are aboue
them / and better then they.

Nowe syr / if I should folowe your maner of making so many determinations / as Of
the impudencie / Of the insolencie / wyth twentie other suche great Ofs / you see I haue
occasion bothe heere and elsewhere / but I woulde not gladly declame / especially when
I

What is there to your satisfaction? I had thought before this time/that the apostles had bene the chefe builders in setting up the churche: neede I poynte you unto the archebishops and archedeacons the chefe builders/and the apostles under carpenters/or common masons/to forme and to rule the commaundements of the archebishop and archedeacon. And forasmuche as it is playne/that the ministerie lyeth in the worde and sacramentes/binding and lousing only/and that there be other thynges are beside these/occupied in the order and discipline of the churche (of whych numbre are archebyshops and archedeacons) lette us marke a litle what large dominyon they are in. 1. Cor. 3.

And first of all/I would gladly aske them/whych what assaute they have layde on a greater burden and weyght of the archebishops and archedeacons shoulders/then the apostles were able to sustayne?

Secondarily/I aske whych what boldnesse/and upon the confidence of what gifte/ any man dare take upon hym bothe/whych the apostles did and myght not? Then I say that it is no too bolde dyuision done/to seperate eyther/ and discipline from them that have the ministerie of the worde in hande/as thoughe the churche lacked archebyshops and archedeacons/were a confused heape/and a disordered lumpe/whan as S. Paule teacheth it to be wythout them/a body consisting of all hys partes and members/comely knytte and ioyned together/wherin nothyng wanteth/nor nothyng is too muche. Dothe it not pertaine to other/that the apostle sayeth/that God hath set first apostles/secondly prophetes/ thirdly teachers/are not these three best (first/seconde/thirde) differences of order? If this be not order/surely I know not what order is. And yet maye not archebyshop nor archedeacon authorye of this/and it have kept still bothe there places. 1. Tim. 5.

Let us see of discipline & gouernaunce/whych hee may see to be committed to those/ whyche have the preaching of the worde/ and to others also whyche doo not preache the worde/whom S. Paule sayeth that the elders whych governe well/are worthye double honor/especially those whyche trauaile in the worde: where he appoynteth the gouernement to the ministers of the worde/& to those also that were not ministers of the worde. And thereupon it followeth/that the ministers of the churche are not severed one from an other/as you/because some have the ministration of the worde and sacramentes only/ and some whych the administration of the sacramentes and worde/ have also the gouernement and discipline in their handes: but cleane contrarywise S. Paule distinguisheth them/and sheweth that all the ministers in the church have the gouernment/but all have not the worde to handle/& that he distinguisheth the ministerie into that/whych is occupied in the worde and gouernment / and into that whyche is occupied in the gouernment only. But in these distinction you do not only forget S. Paule/but you forget your selfe. For if S. Paule speake in that place of those that minister whych the sacrament of the worde and sacramentes only/whych doth the bysshop whych is one of the ministers that S. Paule speaketh of (being the same that paules is) whyche I saye bothe he ministreth whych the discipline and order of the churche/seeing that belongeth not to hym by your distinction? Why doth also the archebyshop (whom you saye is a bysshop) minister whych it? and thus you see you needes no other adversary then your selfe/ to confute you.

And thus my mans thoughe I confute mine owne shadowe/ I muste let hym to understande that there is a pamphlet in Latine/whych is called the boke of the doctors/ whych goeth from hande to hande/ and especially (as farre as they coulde bring to passe) to those only that they thought to favoure that opinion/in the whych booke/all these answeres unto the place of the Ephesians are contained/and almoste all that whych is comprehended in these volumes of archebyshops and archedeacons/saving other thinges also whych are founde in these bokes of D. Doctors: and therfore it is very likely/that he hauing no other hope to bryng hys reasones and rabbings together/thoughte he shoulde bring them to lyghte after this fashe/but how much better had it bene/ that this misshapen thyng had had the mothers wombe for the grave/as being brought out/had bene hidden as the former is/in some blynde hole or darke place/where it should never have seene any lyghte/nor no mannes eye should ever have loked of it? And thus all these clowdes being scattered by the sunne of the truthe/you see that the place to the Ephesians/standeth strong against the archebyshop and archedeacon. Nowe I will reason also after this sorte out of the place of the Ephesians and Corinthians ioyned together. There is no function but he hathe gyftes fitte and apte to discharge it/annexed and geuen unto it: wherupon the apostle by

a Whetsoeuer/both call the Apostles/Prophetes. &c. gifftes/because they haue alwayes
gyftes ioyned wyth them. This beyng graunted (as no man can deny it) I reason thus.

Those functions only are sufficient for the churche/ whych haue all the gyfts nedes
full/eyther for the ministryng of the woorde and sacramentes/or for the gouernement of
the churche: but all these functions rehersed of S. Paule to the Ephesians/wyth these
whych S. Paule calleth antilepsis, and kybernesis (which are the deacons and elders)
haue the gyftes nedefull/ eyther for the gouernment of the churche/ eyther else for the
ministryng of the woorde and sacramentes: therefore these functions only are sufficient
for the churche/for it is a superfluous thyng to make moze offices/ then there be gifftes to
furnish them/for so they that should haue them/should rather be idole then officers. And
therefore for as muche as there is no gifte whyche faileth not in to these of these functi-
ons/it is altogether a vaine and vnprofitable thyng/ to bring moze offices and functions
into the churche besides these.

And so it maye be thus reasoned. If men may make and erecte newe ministeries/
they muste eyther gyue gifftes for to discharge them/ or assure menne that they shall haue
gifftes of God/whereby they may be able to answere them. But they can neyther geue
gifftes/nor assure men of any gifftes necessarye to discharge these functions/ therefore they
may make or erecte no newe ministeries.

Last of all/to conclude agaynste these made and deuised ministeries of archbyshoppes
and archdeacons after thys sorte. If menne may adde ministeries/they may also take a-
way/for those bothe belong to one authoritie: but they can not take awaye those minist-
ries that God hathe placed in hys churche/ therefore they can not adde to these that are
placed in the churche. And thys foundation I thought fyrst to lay/ or euer I entred into
M. Doctors not reasons/but authorities/not of god/but of men/in confuting of whych/
there will fall for the also other argumentes agaynste bothe these offices of archbyshop/
and archdeacon.

Nowe I will come to the examining of your witnesses/whereof some of them are
so bored in the eares/and branded in their foreheades/that no man nedeth to feare any cre-
dite they shall get before any iudge whersoeuer/or before whomesoeuer they come/but in
the Romishe courte/and the papistes only excepted. For to let go Polidore Virgil/be-
cause whatsoeuer he saythe/he saythe of the credite of an other/lette vs come to Clement
whych is the author of thys you speake. And what is he: is there any so blinde that kno-
weth not that thys was nothing les then Clement/ of whome S. Paule speaketh/ and
whych a some thinke was the fyrste bishop of Rome ordained by Peter/ and not rather a
wicked hethounde/ into whom the Lord had sent sathan to be a lying spirit in his mouthe/
to deceiue them for their vnthankfull receiuing of the gospell? And he muste witnesse for
the archbishop: a worthy witnesse. For as all that popishe hierarchie came out of the bot-
tomlesse pitte of hell/so to vpholde the archbyshop the necke of it/ whereuppon that Ro-
mishe monster standeth/are raised vp from hell bastardes/Clemens and Anacletus/and
in deede as it may appeare/the very naturall sonnes of Sathan/and the swoorne souldiers
of Antichriste.

4. Phil. Tertul. de præscrip. aduersus hæret.

A man woulde haue thoughte/ that the bishop of Shalsburie maister Iuell/had so
pulled of the painting of the face of thys Clement/ that all good men woulde haue hate
hym in detestation/so farre of would they haue bene to haue alledged out of him to proue
any thing that is in controuersie.

In the repli. to M. Harding.

The bishop alledgeth both Eusebius and S. Jerome to proue/ that none of those
workes whych goe in his name/are his: and although the proufes be strong whiche the
bishop bringeth/being the witnes of vnsuspected witnesses: yet because the law/although it
allowe two witnesses/ notwithstanding doth like better of three/ I will set downe heere a
third. Irenæus whyche was a great while before them bothe/and followed harde after the
times of the true and vncounterfaite Clement/and therfore could best tell of him/and of
his writtings/and yet a he maketh mention but of one Epistle/ whych vpon occasion a-
mongst the Corinthians/he wrote to them. In deede in an other place of that booke/he
sheweth that it is very probable/ that Clement also eyther wrote or turned the Epistle
to the Hebrues. Nowe if that Epistle to the Corinthes/ were extante/ we shoulde
easily see by comparing those that are wrote in his name wyth that/what a mysshapen
thing his is.

Lib. 3. c. 3.

And if so be that Irenæus coniecture be good/that Clement was the author or in-
terpreter

wryter of the epistle to ℣ Hebrues / then what horrible iniurie is done to ℣ holy ghost / while the name is supposed the wryter of this booke to the Hebrues / whych is the author of suche beggerie / as thys Clement brought into the worlde? And I pray you / doe you holde that it is the true christian religion / whych that booke contayneth? Coulde none of these consideracions driue you from the testimonie of thys Clement? it goeth verye harde wyth the archbyshop / when these Clementes and Anacletusses / must be brought to vnderpropp hym.

But what if there be no suche booke as thys is / whych yourname (when you say in hys booke intituled / compendiarium religionis christianæ) it is lyke you knowe not hym / nor what he sayeth / what you can not tell so muche as hys name. Only because Bonner sayeth that Clemente sayeth thys / in a certaine storie and summarie booke of christian religion / you haue sette downe that he wryteth thus in a booke intituled compendiarium christianæ religionis / where there is no suche title / neyther in the councels where hys Epistles are / neyther yet in all other hys workes.

Thought you to beguile hym with thys newe name of the booke / that he shoulde not be knowne? or ment you to occupie your answerer in seking of a boke / which because he should neuer finde / he should neuer answer. The place which Bonner meaneth / is in the first epistle which he wryteth vnto Iames / the brother of the Lord / whych is as the rest are bothe ridiculous in the manner of wryting / and in the matter otherr tymes wycked and blasphemous / which I speake to thys ende / that the reader throughe the commendation that ℣ Doctor hathe geuen to thys Clement / in taking hym as one of his wytnesses in so great a matter / be not abused.

For answere vnto hym / although he be not worth the answearing / I say that firste it may be well sayde herre of the office of the Archbyshop / that the father of it was an Amorite / and mother a Hittite / that is / that it commeth of very infamous parentage / the beginning therof / being of the idolatrous nations.

And whereas Clement maketh ℣ Peter the Apostle to make it as it were hys adoptyue sonne / thereby to wype away the shame of hys birthe / it bothe ℣ Peter shamefull iniurie / for besides that it was farre from ℣ Peter / to take thys authoritie to him selfe / not only of making archbyshops throughe out euery prouince / but also ministring a retrybuter office / wythout the counsell of the rest of the apostles / whych neuer any of the Apostles did / and whych is contrary to the practise of ℣ Peter / bothe in the firste and last of the Actes / contrary also to the practises of the apostles / whych after shall appeare. I say besides thys / is it like that ℣ Peter would graffe the noblest plant (as it is sayde) of the ministerie of the gospell / in suche a rotten stocke of them whyche were moste abhominable in all idolatrie / for the greater they were in the seruice of the deuill / the more detestable were they before God.

The Lorde / when he woulde geue lawes of hys worshipping / vnto hys people / in the things that were indifferent / of shauing and cutting / and apparell wearing / sayeth to his people / that they shoulde not doe so / and so / because the Gentiles did so / yea euen in those things / the vse whereof was otherwise very profitable / and inconuenient to forbeare / he would haue them notwithstanding to abstaine from / as from fornice / fleshe / conuey. &c. to the ende that he might haue them seuered / as appeareth in ℣ Paule / by a greate and hygh wall from other nations. Ephes. 2.

And therefore it is verye likelye that ℣ Peter woulde frame the ministerie of the gospell (whych is no ceremonie / but of the substance of the gospell) by the example of the heathenishe / and idolatrous functions.

If one had sayde / that the Lorde had shapen hys common weale / by the patterne of other common weathes / although it had beene moste vntrue (all other flourishyng common weathes of Athens / Lacedemon / and Rome / borowing their good lawes of the Lordes common wealth) yet had it beene more tollerable: but to saye he framed the ministerie of the gospel / by the priesthode of idolatrie / is to fetch chalkstie out of Bohome / and to seeke for heauen in hell.

And if so be that the Lorde haue delighted in thys hierarchie / he woulde rather haue taken of hys owne / then borowed of others / of hys owne churche / then of the synagogue of Sathan. For vnder the lawe besides the Leuites / there were priestes / and aboue them a hyghe priest.

And to say that Peter appointed archbyshops and byshops/ by the example of the Iewishe/ is after a sorte to make the lawe to come oute of Egypte or Babilon/ and not oute of Sion or Jerusalem/ as the Prophet sayeth. You say after that/ Iames was an archbyshop/ if he were/ he was the first/ and placed ouer the Iewes.

Esay. 2.

And although S. Peter might to graue the Gentiles/ be content to vse their paleo stroke functions/ with a litle chaunge of their names/ yet there is none so mad/ to thynke that he would translate any suche function from the Gentiles vnto the Iewes/ whyche were neuer before accustomed wyth any suche Flamines/ or Archeflamines. And thus I deny generally and at once flat against you and your Clement/ that the Lord translated diuers thynges out of the Lawe/ into the Gospell/ as the Presbytery or eldership/ excommunication/ and the office of Deacons (as it is thought) for that the Hebrues/ of whome so often mention is made in the gospell/ are thought to haue bene that office to gouerne for the poore/ for those that knowe the Hebrewe tongue/ doe vnderstande that tsadikim & tsidkah do not only signifie iuste men/ but also almes & almes men: I say these and others name translated from the lawe vnto the gospell/ but neyther you nor your Clement/ shall euer be able to shewe/ that the Lord euer translated anye thyng from Gentilisme into the gospell.

5. Math. 9. Iohn.

Actes. 15.

Wereas in the Actes/ that all the Gentiles were commaunded to conforme themselues vnto the Iewes in the abstaining from bloude and strangled meate for a time/ but we can neuer finde that the Iewes were commaunded to conforme them to the Gentiles in their ceremonies/ the reason wherefore is/ because the one was sometymes the lawe of God/ and therefore he that had conscience in it/ was to be borne with/ and the other came from men/ and oute of their sight/ whyche the Lorde wouldе neuer geue so muche honor vnto/ as to make other men by any meanes subiecte vnto them.

But what if there were no suche offices amongste the Gentiles and Paganes/ as Archiflamines/ or Protoflammes: wherefore before I shewe the coniectures whyche I haue/ I muste geue the gentle reader to vnderstande/ that I am not ignorant that there are diuers whyche say there were suche offices amongste the Gentiles/ and namely here in Englande/ that there were. 15. Flamines/ and three Archiflamines/ wherefore were made three archbyshops/ of London/ Canterbury/ and Yorke/ and. 15. Byshoppes/ as Platine hath in the chapter Eleutherius. And Galfridus monemutensis in hys seconde booke and first chapter. And as I thincke Gildas also/ and Lumbarde in hys fourthe booke speaketh of it/ as of a generall thing that was in al places where Paganisme was/ But if so be that the religion of other Paganes did folow/ and was lyke vnto that of the Romaines (whych is very probable) they being then the rulers of the whole worlde in a maner/ vnto whose example all men doe lightly conforme themselues euen wythoute commaundement/ then there is great likelyhoode/ there were no suche archiflammes/ or protoflammes out of Tullie/ whych sheweth that there was amongst the Romaines diuers kindes of priestes/ wherefore some were called flammes/ of a seuerall attire whyche they ware alwayes of their heades/ other pontifices/ and a thirde sorte were called Salij. and that the cheefe of those Flammes/ was called flamen dialis/ whyche was also distinguished from the rest/ by a whyte hatte/ but of any archiflammes/ or protoflammes/ he maketh no mention at all/ and therefore it is lyke that there was neuer anye suche office amongste the Paganes.

And if there were/ I haue shewed howe lyttle it is to say that Peter framed the ministerie of the gospell by it. Nowe let it be seene of all men/ howe strongly you haue concluded/ that the names of archbyshops are not antichristian/ whereas it is muche certen/ that he was a puller of antichrist/ vpon whom your reason is grounded.

The times wherein Dionisius liued/ declare sufficiently howe little credite is to be giuen to hys testimonie/ whych were when the masse had place if not so lyghted as it was after/ yet notwythstanding farre suffering from the simplicitie of the supper whyche was left vs by oure Sauioure Christe. And Eusebius is of mete credite in thys then Dionisianus/ whych in the thirde boke and fourthe chapter/ and in the fourthe boke and three and twentie chapter layth of the reporte of Dionisius byshop of Corinthe/ that S. Paul made Dionisius Areopagita bishop of Athens/ he sayeth not archbyshop/ but byshop/ also thoughe he spake twise of it/ and in the preface before hys workes/ it is sayde/ that after hys conuersion/ he went to Rome to Clement/ and was sent wyth others of Clement/ into the West partes/ and that he came to Paris/ and was there executed/ whether so

came

ouer of theſe opinions is true/that ſaieth Iohn the Chriſtian aforeſaid. Whether Eleutherius or you/ I will leaue to be beleued that Dionyſius Areopagita was archbyſhop of Athens/ you muſte ſhewe ſome better authoritie then Euſebius or Dionyſius Bishop of Corinthe/ and thus your caſte ſhall ſtande as the beſte ſome maye conioure at truthe.

Eraſmus likewiſe/ whych ſayth Titus was archbyſhop of Crete/ ſaieth I muſte anſwere hym ouer boldely/ for I am ſure he will graunte me/ that Titus and Timothe had one office/ the one in Epheſus/ the other in Crete: but it appeareth by Eraſmus hys owne wordes/ that Timothe was but byſhop of Epheſus/ therfore Titus was but byſhop of Crete/ for Eraſmus in his argument vpon the firſte Epiſtle of Timothe/ ſayeth that S. Paule vſed indifferent Termes of the office of a byſhop/ and of the miniſtrie of the churche. If eyther he had bene an archbyſhop/ or an archbyſhop had bene neceſſary as it is made/ he would haue inſtructed hym in that caſe.

And I pray you tell me/ whether Eraſmus or the Greke Scholiaſte/ he maye be beleued in this poynte/ out of whome is taken that whych is in the latter ende of the Epiſtles to Timothe and Titus/ where they bothe are called the firſte elected byſhoppes that euer were/ eyther of Epheſus or Crete/ for my parte I thinke they were neyther byſhops nor archbyſhops/ but Euangeliſtes/ as ſhall appeare afterwarde. But it maye be ſufficient to haue ſaide againſte Eraſmus and poynte/ the authoritie of the Scholiaſte. And if there you ſhall cauill and ſay that the Scholiaſte whych ſayeth he was byſhop/ denyeth not but that he alſo was an archbyſhop/ becauſe an archbyſhop is a byſhop/ it maye be anſwearede eaſily/ that the Scholiaſte dyd not ſpeake nor write by inſpiration/ and to call them by the generall name of byſhop/ whome he muſte nedes confeſſe rather (if the truthe ſhould haue let hym) by a more proper and particulare name of archbyſhop. And further in this diuiſion of the miniſters/ the archbyſhop and the byſhop are members of one diuiſion/ and therefore one of them can not be affirmed and ſayde of an other/ for that were contrary to the nature of a true diuiſion.

And yet I haue a further anſwere/ bothe to Eraſmus and Eleutherius/ and whatſoeuer other haue written after this ſorte/ that they ſpake and gaue titles to thoſe men they wrote of/ not according to that whyche they were/ but according to the cuſtome and manner of that age wherin they wrote. And ſo we may reade that Vincentius and Nicephorus writing of Victor/ ſpeake farre otherwiſe of hym/ then Euſebius doth/ whych notwithſtanding wrote of the ſame man whych they dyd. The one calleth Victor the Pope of Rome. And the other ſayeth/ that in glory he paſſed all the byſhops before hym/ whych Euſebius neuer maketh any worde of. Euen ſo Eleutherius and Eraſmus/ liuing in the times when as they whyche were the moſte eſteemed in the miniſterie/ were called archbyſhops/ call Titus and Timothus archbyſhops/ vpon whome depended the cheefe care of thoſe churches which they gouerned. There followeth Anacletus/ an other of theſe inuentions/ whych muſte depoſe that the name of an archbyſhop is not antichriſtian/ of whome/ as of Clement that were before/ and Anacletus whych followeth after/ the common prouerbe may be verifyed/ Like my fellowe if I be a theefe: and although the anſwerer be aſhamed of hym/ and ſaythe therefore he will vaunt hym/ yet euen very neede byndeth hym/ to bring hym in/ and to make hym ſpeake the vttermoſte he can. And thus honeſt man ſaythe/ that Iames was the firſt archbyſhop of Jeruſalem. But Euſebius ſayeth/ Iames was byſhop/ not archbyſhop of Jeruſalem/ and appointed by the apoſtles. And in the third booke/ 21. chapter/ he ſayeth/ that the apoſtles did aſſemble after hys deathe/ Symeon the ſonne of Cleophas/ byſhop of Jeruſalem. And Irenæus in his fourthe booke/ 63. chapter/ ſayeth that the apoſtles in all places appointed byſhops vnto the churches/ whereby it may appeare what an vſe became it vs of Clement/ Eleutherius/ and Anacletus/ eyther that Peter did thys by hys owne authoritie/ or that the primitiue churche was euer framed with theſe ambitious titles of patriarche/ primate/ metropolitane/ or archbyſhop/ when as the ſtories make mention/ that throughe oute euery churche/ not euery prouince/ not by Peter or Paule/ but by apoſtles/ a byſhop/ not an archbyſhop/ was appointed.

And heere you put me in remembraunce of an other argument againſt the archbyſhop/ whych I will reame after thys ſorte. If there ſhoulde be any archbyſhop in any place/ the ſame ſhould be eyther in reſpect of the perſone or miniſter and his excellencie/ or in reſpecte of the magnificence of the place: but the moſte excellent miniſters that euer were/ in the moſte famous places/ were no archbyſhops, but byſhops only/ therfore there

Eleutherius. 69

Vincen. lib. 6. 124. Nicephor. 4. lib. cap. 38.

Lib. 2. cap. 23.

is no cause whye there shoulde be any archbyshop. For if there were euer minister of a congregation worthy/that was Iames/if there were euer any one that ought to haue this honor/as that the minister of it shoulde haue a metropolitane/then the ministers of other cities and townes/that was Ierusalem/where the lorde of God preached/and from whence the gospell issued out into all places. And afterwarde that Ierusalem decayed/ and the churche there/Antioche was a place where the notablest menne were that euer haue bene since/which also deserued great honoure/for that there the disciples were first called christians/but neyther was that called the first and cheefest churche/neyther the ministers of it called the Arche or principall byshoppes. And Eusebius to declare that thys order was sure and durable/sheweth in the.3.booke.13.chapter that S. Iohn the Apostle/whyche ouerlyued the residue of the Apostles/ordayned byshoppes in euery churche.

These two/Theactetus and Nicetus/you say/are suspected/why do you say suspected/when as they haue bene conuicted and condemned/and stande vpon the pillery/with the cause of forgerie written in great letters/that he whych runneth may reade? Some of the papistes them selues/haue suspected them/but thole whiche maintaine the truthe haue condemned them as full of poperie/full of blasphemie/and as thole in whome was the very spirite of contradiction to the Apostles and their doctrine.

And do you marke what you say/when you say that these are but suspected? Thus much you say/that it is suspected/or in doubte/whether the whole bodye of poperie and antichristiantie were in the Apostles time/or shortly after or no/for Clement was in the apostles time/and their scholer/and so you leaue it in doubte/whether the apostles appointed and sent the authors of poperie or no. I thincke if euer you had red the Epistles/you woulde neuer haue cited their authorities/nor haue spoken so fauourably of them/as you doe.

You come after to the councell of Nice/wherein I will not sticke with you/that you say it was holden the.330.yeare of the Lorde/when as it may appeare by Eusebius hys computation/that it was holden. Anno Domini.320. and herre you take so great a leape/that it is enoughe to breake the archbyshops necke/to skippe at once.300.yeares without any testimonie of any/either father/or storie of faithe and credite/which maketh once mention of an archbishop. What no mention of hym in Theophilus/bishop of Antioche/none in Ignatius? none in Clemens Alexandrinus/none in Iustin Martyr/in Irenens/in Tertullian/in Origine/in Cyprian/none in all those olde historiographers/ out of the whych Eusebius gathereth hys storie/was it for his basenesse and smalnesse/ that he could not be seene amongst the byshops/elders/and deacons/being the cheefe and principall of them all/can the Cedar of Lebanon be hid amongst the boxe trees? Aristotle in hys Rhethorike ad Theodectem, sayeth/that it is a token of contempte/to forgette the name of an other/belike therefore if there were any archbishoppe/he had no chaper in the church/but was as it seemeth/digging at the metalles. For otherwise they that haue filled their bookes with the often mentioning of bishops/woulde haue no doubte remembred him. But let vs heare what the councel of Nice hathe for these titles.

In the.6.canon mention is made of a metropolitane bishop: what is that to the metropolitane which is nowe/either to the name/or to the office? of the office it shall appeare afterwardes. In the name I thinke there is a great difference/betweene a metropolitane bishop/and a metropolitane of England/or of all England. A metropolitane byshop was nothing else/but a bishop of that place/which it pleased the Emperor or magistrate to make the cheefe citie of the diocese or shire/and as for this name/it maketh no more difference betweene bishop and bishop/then when I say a minister of London/and a minister of Mayngton. There is no man that is well vsed/which will gather of thys saying that there is as great difference in preheminence betweene those two ministers/as is betweene London/and Mayngton: for his office & preheminence/we shall see hereafter.

There are alledged to proue the names of archbishoppes/patriarches/archdeacons/ the.13.15.16.and.17.Canons of the councell of Nice. For the.15.16.17.there are no suche canons of that councell: and although there be a thirteenth canon/there is no word of patriarke/or archdeacon/there contained. And I marueil with what shame you can thrust vpon vs these counterfaite canons whych come out of the popes mynte/yea/and which are not to be founde. Theodoret sayeth/that there are but twentie Canons of the

1.H.8.cap.

coun-

counsell of Greece/ is those twentie are in the towne of the counsellors/ and in those there is no mention of any patriarke/archdeacon/archbishop. Rufine also remembreth .17. Canons/ very little differing from those other twentie/ but as lengthe/ and as none of those are found any of these names of archbishop/archdeacon/patriarke. And it is as lawfull for M. Harding to alledge the .44. canon of the councell of Nice/ to proue the supremacie of the Pope of Rome/ as it is for maister Doctor Whitgift/ to alledge the .25.16.17. to proue the name of archbishop/archdeacon/patriarke: for they are all of one stampe/ and like authoritie. 1.lib.6.cap.

I feare greatly/ some craftie dissembling papist had his hand in this booke/ which hauing a great deale of rotten stuffe/ which he could not better vnder hys owne name (hauing already lost) thought it vnto the author hereof/ which hath vpon his credite without further examination/ let it to sale. Peradventure you will thinke scorne to be controlled and reprehended of a yong minister of the countrey/ and therefore I will turne you ouer for your fashion in this behalfe/ vnto the bishoppe of Salisburie in hys replie against M. Harding/ touching the article of the supremacie.

If all should be allowed of/ that S. Ambrose alloweth of/ then besides other things which he holdeth corruptly/ the marriage of the ministers shoulde goe very harde: But it is worthy to be obserued/ with what words Ambrose doth allowe of the archbyshop/ that all men may vnderstande/ howe lowe it goeth with M. Doctor/ for hys defence of the archbishop/ and howe the archbishop is so oute of credite/ that there can not be gotten any to be suertie for his honestie. 1.lib.offic. cap.50.

Ambrose complaining of the ministers or bishoppes in those dayes/ sayeth/ if a man aske them/ who preferred them to be guestes/ answere is made by and by/ that the archbishop for an hundreth shillings/ ordained me bishop/ to whome I gaue a hundreth shillings/ that I might get the fauor to be bishop/ which if I had not giuen/ I had not bene bishop. And afterwarde he sayeth/ that hys grecian hym/ that the archbyshop ordayned bishops carnally/ or for some carnal respecte. And thys is all the allowance that Ambrose sheweth of an archbishop. Your archbishop taketh all thynges in good parte/ so that hys very dispraise he expoundeth to hys commendation. And there is great likelyhoode/ that the archbyshop which Ambrose maketh mention of/ was no other/ then he which for the time ruled the action/ wherein byshops were ordained/ and after the action ended/ had no more authoritie then the rest.

And I am moued so to thincke. Firste/ because it is not lyke/ that one only ordained bishops/ being contrarye to the olde canons of the best councels/ but that there were other/ and that thys whom Ambrose calleth archbishop/ did gather the voyces. &c.

Secondlye/ because it was verye vnlike/ that there was anye absolutelye/ aboue S. Ambrose/ in those partes where he complayneth of euill byshoppes/ or ministers made.

Thirdlye/ for that Ambrose in an other place (whyche you after cite) deuiding all the churche into the clearge and laitie/ bothe subdeuide the clearge into byshoppes/ elders/ and deacons/ and therefore it is not lyke that there was any whyche had any continuall function of archbishoppe. But as he was called choregos or leader of the daunce/ whyche commeth firste/ and after commeth in againe in the seconde or thirde place/ is no more so called: so that byshoppe was called archbyshoppe/ whyche for the tyme presente dyd gather the voyces of the rest of the byshoppes/ whyche he by and by layde downe with the dissoluyng of the meeting. And that thys is not my coniecture only/ that there was no ordenarie or absolute archbyshop/ let the Centuries be seene/ in whyche alledge that place of Ambrose/ to proue that the office of an archbishoppe/ was not then come into the churche/ whych was .400. yeares after Christ/ and more also.

Basile you saye the greate Metropolitane of Cappadocia. I haue shewed what the worde metropolitane signifieth/ and howe there was not then suche a metropolitane as we haue nowe/ and as the abbomination speaketh against. You play as he whyche is noted as none of the wisest amongste the marchauntes/ whych thoughte that euery shyp that approched the hauen was hys ship: for so you thinke that whersoeuer you reade metropolitane or archbyshop/ forthwith you thincke there is youre metropolitane or youre archbyshop whereas it shall appeare/ that besides the name/ they are no more like then a byshop with vs/ is lyke a minister.

I can not tell whether you wouldst abuse your reader heere / with the fallacion of the accent/ betwixt these two Greeke (Latine) words πολιτὰς / and πολίτας / that is may be as well referred to the metropolitane / as to Basilius / and so you hauing put no comma at all / which you habbe as neuer haue yours reader reade great metropolitane / as great Basile. But that the simpler sorte be not deceiued thereby / it is not out of the way to let the reader vnderstande / what a great metropolitane thys Iwan / whych appeareth / for that when he was threatned by the magistrate / confiscation of hys goodes / anfwered / that he was not afraide of the threatninges / and that all hys goodes were a very few bokes / and an olde gowne / suche were then those metropolitanes / vnder whose shadowes maister doctor goeth about to shroude all thys pompe / and princely magnificence of ours archbyshops.

Hoyom. 6. l. c. 16.

As for Simeon archbyshop of Seleucia / I will not denie / but at that tyme Iwas the name of archbyshoppe / for then Fabian had made through the titles of archbishop / primate / patriarche / as it were their flatters / whereby antichriste might clime by into hys cursed seate / notwythstanding there Iwanted not good decrees of godly councelis / whych did strike at these prouide names / and went about to excepte them heere / but the fwelling sweters of the ambition of Diotrephes / could not by any bankes be kept in / whyche hauing once broken oute in certaine places / afterwardes couered almoste the face of the whole earthe.

Thys endeauour of godly men / may appeare in the councell of Carthage / whyche decreed that the byshop of the first seate / should not be called exarchon tôn hierôn, ê akron ierea, ê toiouton ti pote: that is / either the chefe of the priestes / or the high priest / or any suche thyng / by whyche Wordes (any suche thyng) he shutteth oute the name of archbyshop / and all suche haute titles.

Concil. Cartha. cap. 39.

The same heere also Iwas made in the African councell / and if you saye that it Iwas made agaynste the pope of Rome / or to forbyd that any man shoulde be called archbyshop / shewe me where there Iwas either by forse of Rome / or any other that euer made any suche title or challenge / to be the generall byshop of all at that time / when thys councell of Carthage Iwas holden / when as the first of those whych did make any such challenge / Iwas the byshop of Constantinople / whych notwythstanding challenged not the preheminence first ouer all / but that he might obtain by thoyse of Alexandria / Antiochia / Thracia / whych were before appointed by their Emperors / and thys Iwas in the councell of Chalcedon / whych Iwas long after that councell of Carthage before remembred.

Concil. tom. 1. f. 6.

For to proue the lawfulnesse of the name of an archdeacon / the antiquitie / the necessitie of it / the testimonies of foure are brought / whyche neyther speake of their lawfulnesse / nor of their necessitie / and they say not in deede so muche as God saue them: and two of these testimonies are Popes / whereof the first / and best / obtained that if the metropolitane did not fetche hys pall at the apostolike sea of Rome / he might three monethes after he be consecrated / that then he shoulde lose hys dignitie / as Gratian wytnesseth in the decrees that he ascribeth vnto Damasus.

I doubt not therefore / that thys is but a forger / vppon whome you wouldst father the archdeacon / for that Damasus / in whose place you put thys forger / lived. An. 367. at what time the sea of Rome had no suche tirannie as this / and other thynges subtelly are fathered of hym / to pretie. And if thys be enoughe to proue archdeacons / I can haply better wytnesse proue subdeacons / acoluthes / exorcistes / lectores / ostiarios / these boldly Eusebius make mention of / an auncienter Wryter then any you haue / & out of Ruffine / Theodoret / Hoyomen / Socrates / &c. monkes almoste in euery page. And heereupon it is more lawfull for me to conclude / that monkes / subdeacons / exorcistes / acoluthes / ostiary / lectores / are necessary ecclesiasticall ofbers in the churche / as you conclude the nicetelties of the archdeacon.

I perceiue you care not whether the archdeacon fall or no / that you bestowe so little cost of hym / and leaue hym so naketly. And if I wouldst be but halfe so bolde in conjectures / and diuinations / as you are / I couldst saye that thys sleighte handling of the archdeacon / and sweating so muche about the archbyshop is thereupon that you wouldst be lothe to come from being beares / to be an archdeacon / and you liue in some hope of being archbishop / but I will not enter so farre. And surely for ample thyng that I see / you might haue trusted vp the Archbyshop as shorte / as you doe the archdeacon. For they stande vpon one pinne / and those reasons whyche establishe the one / establishe the other / whereupon

Wherupon also commeth to passe/that all those reasons/wherby the same is ment to
proue the archdeacon/may be shewen against the archdeacon/ hauing therefore before
proued the vnlawfulnesse of them/ I will here set downe the difference betweene those
archdeacons that were in times past/and those wherby are nowe/ wherby it may appeare
they are nothyng like/but in name.

(a) They were no mynisters/as appeareth in Sozomen/ours are. (a) Sozo. 7. 19.

(b) They were tied to a certaine churche/and were called archdeacon of such a con-
gregation or church/ours are tied to none/but are called archdeacons of suche a shire. (b) Concil. Vrbanum. Sozom. 7. lib. c. 19.

(c) They were chosen by all the deacons of the church where they be archdeacons/
ours are appointed by one man/and wherby is no deacon. (c) Jerom to Euag.

(d) They were subiecte to the mynister of the worde/ ours are above them/ and
rule ouer them. (d) Conc. Nicean. 14. and after Ruff. can. 20.

(e) It was counted to them great arrogancie/if they preferred them selues to a-
ny mynister or elder of the churche/ours will not take the best mynisters of the churche
as their equalles. If therefore archdeacons will haue any benefice by the archdeacons of
olde time/it is mete they should content them selues with that place wherin they were in. (e) Jeron. ad Euag. August. quest. nouu & veteris testa. q. 101.

As for the office of a deane/as it is vsed wyth vs/ it is therfore vnlawfull/ for that
he being mynister/hathe no seuerall charge or congregation appointed wherein he maye
exercise his mynistery/ and for that he is ruler/ and as it were maister of diuers other
mynisters in his colledge/wherby likewise haue no seuerall charges of congregations: and
for that wherby is most intollerable he the hym selfe oftentimes hauing a seuerall church
or benefice/as they call it/is vnder the colour of his deanship absent from his church/
and suffereth also those that are vnderneathe hym/to be likewise absent from their chur-
ches. And whereas M. Doctor alleageth S. Augustine/to proue this office to be auncy-
ent/in dede the name is there founde/but besides the name/not one property of that deane
wherby we haue. For Augustine speaking of the monkes of those dayes/sayeth/that the
money wherby they gate wyth the labours of their handes/they gaue to their deane/which
did prouide them meate and drinke/and clothe/and all thinges necessarye for them/so that
their monkes shoulde not be drawne away from their studies and meditations/throughe
the care of worldly thinges/so that this deane wherof he speaketh of/ was steward and
seruaunte/and cater to the monkes/& therfore only called deane/because he was steward
and cater to ten monkes. Nowe let it be seene what Augustines deane/ meaneth by the
deane wherof he is there/ and what he and truth M. Doctor saith/in reuiuing of the
olde fathers.

And vnto the ende that these testimonies might be more authenticall/ and haue some
weight in them/ M. Doctor addeth/that hetherto antichrist had not wounded the seate of
Rome. You shall haue muche a doe/as you that antichrist had not wounded the seat of
Rome/when your Clement/Anacletus/Anicete/& Damasius wrote. Nay/it is most cer-
taine/that then he had possessed it. But what is that to the purpose/although there was
no one singulare head appeared/or lifted vp/yet corruption of doctrine/and of the sacra-
mentes/fearfull ceremonies/pompe and pompe of the clergie/ many orders and functi-
ons of the mynisterie/wherby were the handes that pulled hym/the feete wherby he raught
hym/the shoulders that lifted and heaued hym vp into that seate/were in the Churche.
Neyther/I beseech you for these speache/to you seeme to remember that these mynisters needed
not nine monethes/but almoste nine hundreth yeares/to be framed and fashioned/ere
the coulde wyth all hys partes be brought to light. And although the Tower of that an-
tichristian building were not set vp/yet the foundations therof being fetched/and vnder
the grounde laide in the apostles times/ you might easely knowe/ that in those times that
you speake of the building was wonderfully aduanced and growne very highe. And
being a very daungerous thing to ground any order or policie of the churche vpon men
at all/wherby in order ought to haue their standing vpon the doctrine and ordering of the a-
postles/ I shall shew what great mouse M. Doctor dothe/to fetche his fine examples
and patternes of gouernment to these times/wherby he dothe direct vs vnto.

Eusebius out of Hegesippus/sayeth/that as long as the apostles liued/the church Eusseb. lib. 3 cap. 32
remained a pure virgine/in that/if there were any that went about to corrupte the holy
rule that was preached/ they did it in the darke/ and as it were digging vnderneathe the
earthe. But after the deathe of the apostles/ and that generation was past/ wherby God
vouchsaued to heare the heauenly wisedome with their owne eares/ then the plaging of

 wicked

wicked ofter begon to come into the churche.

Eccl. Hystor. lib. 7. somewhat after the beginning.

Clement also in a certaine place to confirme that there was corruption of doctrine immediately after the apostles times/ alledgeth the proverbe/ that there are fewe sonnes lyke their fathers.

And Socrates sayeth of the churche of Rome and Alexandria (whiche were the most famous churches in the apostles tymes) that about the yeare. 430. the Romain and Alexandrian bysshops/ leauing the sacred function/ were degenerate to a seruilare rule of dominion. Wherupon we see howe that it is safe for vs to go to the scriptures and to the apostles times/ for to fetche our gouernment and order. And that it is very daungerous to drawe from those riuers/ the fountaines wherof are troubled and corrupted/ especially when as the swapes whereby they runne/ are muddier and more fennie/ then is the head it selfe.

And although M. Doctor hath brought neyther scripture/ nor reason/ nor counsel/ wherein there is eyther name of archbysshop or archdeacon/ or proued that there maye be/ and although he shewe not so muche as the name of them. 400. yeres after oure sauioure Christ. And although where he sheweth them/ they be either by counterfaite authors/ or without any word of approbation of good authors/ yet as though he had shewed all and proued all/ hauing shewed nothing/ nor proued nothing/ he clappeth the handes to himselfe/ and putteth the croune vpon his owne head/ saying/ that those that be learned/ may easely vnderstande/ that the names archbysshop/ archdeacon/ primate/ patriarche/ be most auncient and approued of the eldest/ best/ worthiest councels/ fathers/ writers. And a little afterwarde/ that they are vnlearned/ and ignorant/ whyche say otherwise.

Here is a victorie blowne with a great and sounding trumpet/ that myghte haue bene pyped with an oten strawe. And if it shoulde be reuiued againe/ that M. Doctor hath declared in thys/ little learning/ little reading/ and lesse iudgement/ there myghte growe controuersies without all fruit. And by and by/ in saying that the archbysshoppes beginning is vnknowne/ in steade of a bastarde/ whyche some brought into the churche/ that hadde them selues because they were ashamed of the childe/ he will make vs beleue that we haue a newe Melchisedech/ without father/ without mother/ and whose generation is not knowen/ and so concludeth with the place of S. Augustine/ as farre as it seemeth vnderth in the. 118. epistle to Januarie that the originall of them is from the apostles them selues.

Here M. Doctor seemeth to serche after some glory of a good memory/ as thoughe he hadde not Augustine by hym/ when he wrote thys sentence. And yet he marueilously forgetteth hym selfe/ for he cited thys place before in hys .xiii. and twentieth page/ and cyteth it there prettely and abilitely/ where also I haue shewed howe vnfaithfully that sentence of Augustine is applyed/ and howe that thereby a symbowre is open to bryng in all popery/ and whatsoeuer other corrupte opinions. That the names of Lordes/ and honoure/ as they are vsed in thys realme/ are not meete to be geuen to the ministers of the gospell/ there haue bene spoken before.

As for the place of the Garter/ if it be a needefull office/ there are inowe to execute it besides the ministers/ whyche/ for as much as they be appointed to teache ouer the soules of men purchased with the bloude of Christe/ all men vnderstande/ that it is not meete that they shoulde attende vpon the bodye/ muche les vpon the legge/ and leest of all vpon the Garter. It is not vnlawfull for Princes to haue ministers of their honor/ but also it is not lawfull to mixe those that God hathe appointed for an other ende/ to serue suche purposes.

Thou seest here (good Reader) that maister Doctor keepeth hys olde trade of manifest peruerting of the wordes and meanyng of the authors of the Admonition/ to where as they saye/ that the name of Earle/ Countie Palatine/ Iustice of peace/ and Quorum/ Commithour/ are antichristian/ when they are geuen to ministers of the churche/ whose calling will not agree with suche titles/ he concludeth simply/ that they say that they be altogether vnlawfull/ and simply antichristian. Ye se I haue reason that it is not meete that the Queenes maiestie shoulde preache or minister the Sacramentes/ therefore it is not meete that there shoulde be any preaching or ministring of the sacramentes.

Howe letting passe all your harde wordes/ and vnbrotherly speaches/ wyth your vncharitable prognostications/ and cruell prophecies/ I will come to examine/ whether you haue any better hope in grounding the office/ then you haue had in meaning the name

And where as in the former treatise of the name of the archbyshoppe/he blewe the trouppet before the victorie/here in thys of the office he blowyth it/before he commeth into the fielde/or striketh one stroke/saying/that they litle confider what they saye/ta that they are contemners of auncient writers/ and that they neuer rede them/and that they are vnlearned/whych denye these thinges whyche he affirmeth. Well/what say reade/ and howe vnlearned we are/is not the matter whyche we stryue for. The iudgement thereof is fittle vnto God/and then vnto the churches/and in their iudgements we are content to rest. But if you be so greatly learned/ and we so vnlearned/ and finally red/ then the truthe of oure cause shall more appeare/ that is maintained with so small learning and reading/against men of suche profounde knowledge and great reading. And yet I knowe not whyche (if we be not to bolde) we should not be able to read as much as you/ whych may haue leasure to read a good long waye/or euer you can ride/ onlye to see/and salute your howses and townes/being so manye/and so farre distante one from an other. And if we be so vnlearned/and holde suche dangerous opinions of Papistrie and Anabaptistrie/as you feare men in hande we doe/why doe you not by the example of the ministers in Germanie/procure a publike disputation/ where you maye bothe winne your spurres/and such detestable opinions/ with the ignorance of the authors/may be pulpinged vnto the whole worlde? But let vs heare what is saythe.

Cyprian (sayeth he) speaking of the office of an archbyshop. &c. Marke (good reader) then wolt first beleeue that Cyprian speaketh of an archbyshoppe / and haste before conceyued a strong imagination of it/ M. Doctor can proue nothyng. Brabotte sayeth that vnlearned painters/ wryte the names of the beastes whych they paynte in their tables/ for because otherwise it coulde not be knowne what they paynte / to maister Doctor misdoubting that the archbyshop will not be knowne by hys description/ writeth first the name of that he will paynte oute.

Thys is it whych we stryue about/ whereof the controuersie is/and thys maister Doctor taketh for graunted. He accuseth the authors of the Admonition / for faulting in the petition of the principle / or desiring to haue that graunted whych is denyed / and yet I am sure/that in the whole admonition / there is not suche a grosse petition as thys is. Where/or in what woordes dothe M. Cyprian speake of the office of an archbyshoppe? And heere by the waye it is to be obserued of the reader/howe nerre a kinne the pope and the archbyshop be. For thys office is confirmed by the same places/that the popes vse/ the places and argumentes whych are broughte against hym/ are scituate with the same fashions that they vse whych maintaine the papacie. For these places of Cyprian be alleaged for the Popes supremacie / and in deede they make as muche for the Pope / as the archbishop. For/although they be two heades/ yet they stande vpon one necke/ and therfore the reformed churches which cut ryght/ do strike them bothe plat one blow. In neither of the sentences here alledged out of Cyprian/ nor in all hys workes/ as hathe beene before noted/ is there one woord of an archbyshop/ and yet M. Doctor sayeth thathe speaketh of an archbyshop. Before he shewed the name without the office and now he goeth about to shewe the office without the name / so that he can neuer make bothe the name and office mete together. To shape out an archbyshop here/ you must nedes interprete the woordes (bishop and priest) archbyshop and high priest/ for Cyprian maketh mention of no other name of ministerie in those places. And if you may haue this scope of interpreting/ it will not be hard for you/ to proue that stones be breade/ and that chaulke is cheese. Let vs see what is a bishop or priest (I vse the name of priest against my will/ but because it is sacerdos, and you so translate it/ that it may be better vnderstanded what I answere to you/ I am content to followe you so farre) I saye let vs consider what is a byshoppe or priest by M. Cyprian/ and therby we shall knowe/ what an archbyshop he setteth for the vnto vs. Which thing may appeare manifestly/ by that whych he sayeth in the same Epistle/ that the byshop that is appointed vnto the place of hym that is deade/ is chosen peaceably by the voyce of all the people. I thinke you will not say that all the people throughe out the whole prouince/ or throughout a whole diocese (as we count a diocese) meete together/ for that had bene both a great disorder and confusion/ a great charge to the church and in the time of persecution as that was / to haue offered the whole churche in all the prouince/ into the mouthe of the wolfe.

And least peraduenture you should haue this hole to hide youre fethe in/ saying that it myghte be procured/ that in euery Church or parishe throughe out either the prouince

of diocese/the consent of the people might be asked/and they taryed in their places where they dwelt. Cyprian in the next epistle/doothe put the matter out of all question/saying that the priest whome hereafter calleth bishop/is chosen in the presence of the people/and in the eyen of all/ so that Cyprians bishop/ whome you shall accompt hime an archbishop/ had neither gouernaunce nor diocese/nor yet called a diocese/but only a church or congregation/such as the christians and paulus hath vse/which are appointed vnto seuerall ministers/which may further appeare/in that Cyprian saieth/that out of one prouince there were .90. bishops/which condemneth Primatus. Howbeit if there were .90. bishops in one prouince met/and yet not all that were in that prouince/as may appeare out of the same epistle/all men may vnderstande that the scripture that Cyprians bishop or archbishop (as you call him) had/was no such thing as a diocese or a prouince. I could bring infinite testimonies out of Cyprian/to proue that the bishop in his time/was nothing else but the Parish bishop/that is/one that had cure and charge of one flocke/which was so plaine as it might be taught of him/and ouerseene by him/and gouerned by him/and of whome to receiue thinges pertaining to God/it might depende.

Furthermore/to shape the archbishop by these places of Cyprian/you vnfitte instrument to expound them sweete Churche prouince. The papistes which cite these places for the Pope/as you doe for the archbishop: they expounde the worde Churche here/to be the hole churche vniuersall and catholike/and in deede although it be falsly expounded in this place/yet may they vse it with more probabilitie and likelyhode/then to expounde it a prouince/in somuche as these wordes (the churches) is often red/both in the scripture/and olde writers/to signifie the whole church/then any prouince of one realme. But let Cyprian expounde him selfe/what he meaneth by a churche here/although that may easely appeare by that/which is spoken of S. Cyprian bysshop. Whereas Cyprian declareth/that Cornelius the bishop of the church which was at Rome/wouldo not let Felicissimus & Nouatian heretiche/being cast out by the bishops of Affriche/to enter into the church/he declareth sufficiently/that he meaneth that company of the faithful/which were gathered together at Rome/to heare the worde/and to communicate at the sacramentes. For it was not Cornelius parte to shut him out of the prouince/ neither in deede could he/him selfe being not able without hazard (by reason of the persecution that then was) to tary in any parte of the prouince. Againe/speaking against the Nouatian heretiche/he sheweth that through his wicked opinion of denying of repentance to those that were fallen/the confession of faultes in the church was hindred. Now it is manifest that confession was not made through out the prouince/but in that particulare churche where the partie dwelt that committed the fault. Therefore Cyprian vnderstandeth by the name of the churche/neither diocese (as we call diocese) and much lesse a whole prouince. And in the same Epistle/speaking of those which had fallen/he sayeth/that they durste not come so much/as to the thresholde/or entrie of the church/where he also opposeth the churche to the prouince/saying that they rome about the prouince/and runne about to spye out the brethren.

Seeing therefore/the bishop which Cyprian speaketh of/ is nothing else but suche as we call pastor/or as the common name vseth vs is parsone/and his churche wherein he is bishop/is neither diocese nor prouince/but a congregation which meete together in one place/and to be taught of one man/what should D. Doctor meane to putte on this great name of archbishop/ vpon so small a bysshoppicke/as it were Dauides greate harnesse/vpon Dauid his little bodye/or as if a man should set a verie huge pouche/before a little house.

And least that D. Doctor shoulde say/ that notwithstanding the bishops had but seuerall churches/yet one of them might haue either a title more excellent then the rest/or authoritie and gouernment ouer the rest/that shall be likewise cõsidered out of Cyprian. And first for the title and honor of archbyshop/it appeareth howe Cyprian holde that/ a presumptuous thing/for that in declaring certain euill reportes of him/and millendinge of him/he did appointe him selfe bishop of a bishop/and iudge ouer him/which was by the time/appointed of God to be iudge.

And herein also/ I may vse the same reasons which the godly writers of our times vse against the pope/to proue that he had no superioritie in those dayes ouer other bishops/for that the other bishops called him brother/and he them/called him fellow bysshop/and he them. For so doth Cyprian call the bishops of that prouince in his Epistle/

4. lib. 9. epist.

and name for bishoppe to

hys followe by hymself/and in diuers places hys brethren. And in the sentence which he spake in the councell of Carthage/he sayeth/none of his brethe take hym title to be bysshop of bysshops.

Howe/that there hath no authorite of one bysshop ouer an other/and that there hath none suche/as whan controuersies rise/take vppon hym the compounding of them/ as any one to whome it appertayneth/to kepe the vnitie of the church kept/and to see that all other bysshops/and the clergie/do their duetie (as M. Doctor teacheth vs we ought) it may clearely be seene in diuers places of Cyprian/and first of all in that place/which he spake in the councell of Carthage/where he proceedeth further after this sorte/ That none of them who by the ordinance of God haue fallen in to office/as any fellowe bysshop/to any necessitie of absence/hauing their course by diuine lawe/ for hys free liberte and power/hys owne iudgement or discretion/for one bysshop can not be iudge of an other/ as he and hym selfe/can not iudge another. But (sayeth he) we ought to tarye and wayte for the iudgement of our Lord Iesus Christe/which only/and alone/hathe power to set vs ouer hys churche/and to iudge of our doing. And in the same Epistle wherein the first place is taken by M. Doctor/he sayeth that vnto euery one a portion of the flocke is appointed/which euery one must rule and gouerne/as he that shall render an accompte of hys doeinge vnto the Lord. And in an other place he sayeth/we ought not vse ouer 2.lib.ep.3.
compulsion or violence ouer any/ nor appointe no lawe to any/ seeing that euery one that is lorde ouer the church/hath in the gouernement/the free disposition of hys owne will/where of he shall giue an accounte vnto the Lorde. And yet Cyprian was the bysshop of the metropolitane or chiefe seate/and one whome for hys learning and grauitie/ the rest no doubt had in great reuerence/and gaue great heede vnto.

And wherein it is sayde by the confirmation of vnitie/we must be ouer all/M. Cy- 4.lib.ep.9
prian sheweth/that the vnitie of the churche is confirmed/not by hauing one bysshop ouer all/But by the agreement of the bysshops/one sayeth an other. For so he sayeth that the churche is knit and coupled together (as it were with the glewe) of the bysshops confenting one with an other/and as for the compounding of controuersies/it is manifest/that it was not don by one bysshop in a prouince/but those bysshops which were next the place where the sickenesse or heresie sprang.

For/speaking of the appealing of controuersies/and sickenes/and shewing howe lib.1.ep.3.
diuers bysshops were drawne into the heresie of Novatus/he sayeth/that the vertue and strengthe of the Christians was not so decayed or languished/but that there was a portion of priestes/which did not geue place vnto those ruines/and ouerthrowes of faythe.

And in an other place he sayeth: therefore muste beare together/the plenteous body of 3.lib.ep.13.
companie of the priestes/are as it were ioyned the glewe of mutuall concorde and bande of vnitie ioyned together/that if any of our company be author of an heresie/and goe about to destroy and rent the flocke of Christe/the rest should helpe/and as prudente and merciefull shepheardes/gather together the sheepe of the Lorde: wherby it is manifest/that the appealing and composing of controuersies and heresies/was not then thought to be most fitte to be in one bysshops handes/but as many as could conueniently assemble together/ according to the danger of the heresie which sprang/ or deepe rente which it had taken/ or was like to take. And that there was in hys time no suche authoritie geuen/as that any one might remoue the causes or controuersies which rose/as nowe we see there is/ when the bisshoppe of the diocesse/taketh the matters in controuersie/which the rise in ani churche within his diocesse/from the minister and elders/to whome the cure perteyneth/and as when the archbysshop taketh it away from the bysshop/ it may appeare in the same thirde Epistle of the fifte booke/where he sayeth after hys sorte: It is ordained/ and it is equall and right/that euery mannes cause should be there heard/where the fault was committed. And a little after he sayeth: It is meete to handle the matter there/ where they may haue both accusers/and witnesses of the fault/ whiche although it be spoken of them/which fled out of Affrike vnto Rome/yet the reason is generall/ and both as well serue against those Ecclesiasticall persons/which will take vpon them the deciding of those controuersies that were done a hundreth mile of them.

And whereas M. Doctor in both the places of Cyprian/seemeth to stande muche vpon the wordes (One Bishop and priest) the reason therof both appeare in an other place of Cyprian/most manifestly/and that it maketh no more to proue that there ought to be lib.3.ep.13.
one archbysshop ouer a hole prouince/then to say/that there ought to be but one husbande

prouyth/that therefore there shoulde be but one husbande in euerye countrey or prouince/
wherein should see that all the rest of the husbandes/doe their duetie to their wyues. If
this was the case: ¶ Nouatian hereticke being condemned/and cast out of the churche
of Affrica/by the consent of the byshops/and not able by embassage sent to them to obtaine
to be receiued to their communion and felowship again/ goeth afterwardes to Rome/and
being likewise there repelled/in time getteth him selfe by certaine wherein fauoured him
self/to be chosen byshop there at Rome (Cornelius being the byshop or pastor of those
which were there godly minded) whereupon it commeth/that Cyprian writeth (one bi-
shop/one priest in the church) because at Rome there were two/whereof one was a schis-
matike/which ought not to haue been there/considering there was but one churche/which was
gathered vnder the gouernment of Cornelius/and therefore by that place of Cyprian it ca
not be gathered/that there ought to be but one byshop in one citie/if the multitude of pa-
rishons require more/and that all can not well gather them selues together in one congre-
gation/to be taught of one man/muche les can it serue to proue/that there shoulde be but
one in a whole diocese or prouince. ¶ I graunt/ in later times/and which were more from
the simplicitie of the primitiue church/they toke occasion of these wordes to decree/ that
should be but one bishop in a citie/but that can neuer be conclused of Cyprians wordes/if
it be vnderstanded why he vseth one bishop and one priest. If therefore neither word (bi-
shop nor priest) do make any thing to proue an archbishop/nor this worde (church) doth
implie any prouince/nor in these wordes (one bishop one priest) there is nothing les mene/
then ¶ there should be one archbyshop ouer all the byshops and clergies a prouince/ ¶ if
Cyprian wil neyther allowe of the title of archbishop/nor of the authoritie and office/but
in plaine wordes speaketh against bothe/ we may conclude/ that M. Doctor hathe done
very vnaduisedly/to lay so great waight of the archbyshop vpō D. Cyprians shoulders/
that will not only not beare any thyng of him/but which hathe done all that coulde be/to
make hym goe a foote/and hande in hande with his fellowes. There are other reasons
which M. doctor vseth/as thys/a notable one. D. Cyprian speaketh not of the vsurped
power of ¶ byshop of Rome/therefore he speaketh of ¶ office of an archb. ¶ metropolitane.
It is hard to call thys argument to any heade of fallation/for it hathe not so muche as a
colourc of a reason/and I thincke it can deceiue no body but your selfe. An other reason
is/that all the godlyest and best learned men do expounde the place of Cyprian in the .3. e-
pistle of the first boke of an archbyshop. The hardie of this saying/ that the godlye and
learned writers so expound it/ I haue shewed before/ and here it commeth to be conside-
red againe. I will not say that no godly nor learned writer/expoundeth the place of Cy-
prian of the authoritie of an archbyshop.

But first I desire M. Doctor to set downe but one/and then I will leaue it to thy
consideration (gentle reader) to thinke/whether M. doctor hath red any learned or godly
mannes exposition to be such/whē he hath not red those which are nearest hym/I meane
our owne countrey men. I say he hath not red them. because I would thinke charitably
so of hym/rather then that he should haue red them/and yet speake so rudely of them/and
rather those thynges of them/which they neuer spake.

In his first boke. 4. article/and in diuision. 5. M. Jewel the byshop of Sarisburie expounded this place/ ¶ yet did neuer expounde
it/of the office and authoritie of an archbishop of all the byshops/ and clergie of the pro-
uince/but cleane contrarywise appliyth it to the authoritie that euery byshop had in his
diocesse/his wordes are these: Now therefore to draw that thyng by violence to one only
byshop/that is generally spoken of all byshops/is a guilefull fetche to mislead the rea-
der/and no simple nor plaine dealing. Here you see that M. Juel dothe not vnderstande
thys of any archbyshop/but of euery byshop.

First boke agaynste Dorman/ f. 25. leafe. M. Nowel Deane of Poules/ hauing occasion to speake of thys place/ sayeth on
thys sorte: So that when he speaketh (meaning Cyprian) of one bishop/one iudge in the
church/for the time/ of the byshop which is one/ and ruleth the churche absolutely/ he
meaneth euery byshop in his owne diocesse/without exception. If he speake specially/ he
meaneth the byshop of the citie or diocese wherevnto he entreateth/ whether it be the byshop
of Rome/Carthage/or any other place.

Fol. 93. Maister Fox also expoundeth thys of euery byshop within his owne [illegible]. You
heare the iudgement of these three writers/that can not picke out neyther the name/nor
the office of an archbyshop out of Cyprians place/ and yet I thincke you will not denye/
but these were learned and godly writers. Nowe I haue shewed you three/ I ask one
again

matter of you one godly and learned scripture/that expoundeth it against him. And by this time I suppose all men vnderstande/what a small friende S. Cyprian is/either to the name or office of an archbyshop. Let vs heare whether Ierome make any more for the archbyshop/then dyd Cyprian.

The Scriptures to terme the name of time of a verie/whyche signifieth to corrupte/ because in deede it bothe corrupte all/and as the times are/so are men which lyue in them/ that euen very good men carry the note of the infection of the times/wherin they lyue/and the streame of the corruption therof/being so vehement and forcible/bothe not only beare before it/light thynges/but it eateth also and weareth the very hard and stony rockes/and therfore there is not to be loked for/such sincerite as Ierome hys hand/which we found in S. Cyprian/considering that he liued some ages after Cyprian/what time sathan had a great deale more darkned the cleare lighte of the sonne of the gospell/then it was in S. Cyprians time. For as those that came nearest vnto ỹ apostles times/because they were nearest the lyght/did see best/so those that were further of from these lyghtes/had/vntill the time of the manifestation of the sonne of perdition there heauens more darke & cloudy/and consequently did see more dimly/which is diligently to be obserued of the reader/ bothe the better to vnderstande the state of thys question/and all other cõtrouersies which lie betweene vs and the papistes.

And alchough Ierome besides hys other faultes/myghte haue also in thys matter spoken more soundly/yet we shall easily perceiue/that he is a greate deale further/from either the title or office of an archbyshop/or els from the authoritie that a byshop hathe with vs/then he is from the simplicite of the ministerie which ought to be/and is commended vnto vs by the worde of God.

And heere I must put S. Doctor in remembrance/how vnfitly he hathe dedicated hys boke vnto the church/which hath so patched it/and pered it of a number of sheetes of the doctors/that a sentence of the scripture/either truely or falsely alleaged/is as it were a Phenix in thys booke. If he would haue had the church beleeue him/he ought to haue stayed their iudgement/and grounded their faith vpon the scriptures/which are the only foundacions whereupon the churche may builde. Nowe he bothe not only not geue them grounde to stande of/but he leadeth them into doubtes which they can not followe/nor come after him. For/except it be those which are learned/and besides/haue the meanes and ability/to haue the bokes whyche are heere cited (which are the least and smallest portion of the church) howe can they knowe that these thinges be true which are alleaged/and as I haue sayde/if they could know/yet haue they nothing to stay them selues vpon/and quiet their conscience/in allowing that which S. Doctor woulde so fayne haue them lyke of. Therfore he might haue much more fitly dedicated hys boke vnto the learned and ryche/ which haue furnished libraries.

Ierome sayeth/that at the first/a byshop and an elder (which you call priest) were all one/but afterwarde through factions/and schismes/it was decreed/that one should rule ouer the rest. Nowe I lay against thys elder/that the byshop should haue rule ouer all/that which our sauioure Christ sayeth vnto the Apostles/from the beginning it was not so/and therfore I require that the first ellder may shewe/which was/that a byshoppe and elder were all one. And if you geue so great authoritie against the institution of God in a mortall man/beware what Tertullian sayeth vnto you. Contra Mar.

That is true/whatsoeuer is first/and that is false/whatsoeuer is later.

Ierome also you confesse that this sentence/that the byshop was all one with the elder/was first also by the word of God/then I conclude that that is true. For both the Apostle confesse that it came after that one shoulde haue rule ouer it/& first/then I conclude that that is false/for all that is false that is later. Furthermore Ierome in the same place of whom I speake after thys sorte: As the elders knowe them selues to be subiecte by ordinance of the churche vnto hym that is set ouer them/so the byshops must know that they are greater then the elders/rather by custome then by any truthe of the institution of the Lorde/and so they ought to gouerne the churche in common. Ro. 13.

Notwithstanding this Ierome confesseth that a bishop and an elder/by God his institution are all one/and that custome of the church hath altered this institution for ỹ taking away of this custome a restoring of the Lordes institution/I say as our sauioure Christ said/why do you breake the commaundements of God/to establishe your owne traditions/why do you breake the commaundements of God/& the other the tradition of the church/and if a Mat. 15.

De beland. virg.

maners reformed were suche wyth M. Doctor/ let hym heare What the name Reformation sayeth: whatsoeuer fauoureth agaynste the truthe/ shall be accompted herebie/ euen although it be an olde custome. Nowe I will turne M. Doctors owne argument vpon hys heade/ after thys sorte. In the apostles tymes there were sectaries and heresies/ but in their times there were no archbishoppes ordained to appease them/ therefore the best meanes of composing of controuersies/ and keping concorde/ is not by hauing an archbyshop to be ouer a whole prouince. That there was none in the apostles tymes/ thus it may appeare. If there were any/ they were either ordained by the apostles and their authoritie/ or else without/ and besides their authoritie. If there were any without/ and besides their authoritie/ then they are therefore to be condemned the more/ because in their times they starte vp without their warrant. And if the apostles did ordaine them/ there was some vse of them to that whereunto they were ordained/ but there was no vse of them/ to that whereunto they were ordained/ therefore the apostles did not ordaine them. The vse whereunto M. Doctor sayeth they were ordained/ was to compose controuersies/ and ende sectaries/ but to thys they were not vsed/ whereuppon it followeth/ that if there were any/ they were vnprofitable. That they were not vsed to any suche ende/ it shall be perceiued by that whych followeth.

At Antioche there rose a great and daungerous heresie/ that he had in a manner infected all the churches/ whych shaked the very foundation of the saluation of Gods children/ that was/ whether saythe were sufficient to iustifie without circumcision. The matter was disputed of bothe sides/ it could not be agreed of. What doe they nowe? Doe they ordaine some Archbyshop/ Archprophet/ Archapostle/ or any one eliefe to whō they will referre the controuersie/ or vpon whome they will depend? nothing lesse. And if they would haue had the controuersies ended by one/ what neede was there euer/ or shall there be more fitter for that purpose then S. Paule/ whych was amongste them? Wyth doe they send abrode for remedie/ when they had it at home? Whye wyth great charges and long iourneys/ which they might haue had without charges/ or one foote set out of yr doore? What doe they then? They sende Paule and Barnabas to Ierusalem/ as if the lesser townes/ shoulde sende to the churches of the vniuersities/ and of London/ to desire their helpe in the determining of the controuersie. And what is Paule and Barnabas ambassage/ as it to desire the iudgement or minde of some one? it muste nedes be answered wyth S. Luke/ that they came to knowe the resolution of the churche/ and yet there were the apostles/ whereof euery one was better able bothe skilfully to see/ and to iudge incorruptly without affection/ then any archbyshoppe that euer was. If therefore in so great aboundance and ouerflowing of the gifte of God/ and in that time when as controuersies myght haue bene referred without daunger of error/ vnitie only/ this ministerie of one aboue all/ was not thoughte good: nowe/ when the gifte are lesse/ and the daunger of error more/ to make an archbyshop for the deciding of controuersies/ and preuyding of sectaries/ is a thyng so straunge/ that I am not able to see the reason of it. For to whych so euer of the apostles the controuersie had bene referred/ it is certaine that he would haue geuen a true sentence of it.

And if any can obiecte me one man in these times/ of whome he may be assured/ that he will pronounce the truthe of euery question whiche shall arise/ he shall make me somewhat more fauourable to the archbyshop/ then presently I am. For although there were founde one suche as coulde not erre/ yet I coulde not consent that the matter shoulde be only vppon hys handes/ seeing that the apostles whyche coulde not erre in their matters/ shoulde not take that vpon them/ and seeing that by that meanes the vnitie of the churche shoulde be continued/ and further/ for that the iudgement of one man in a controuersie/ is not so strong to pull by errours that are rooted in mennes myndes/ as the iudgement and consent of many. For/ that the iudgement of many is more apte vnder in confirming truthe/ or to confute falshode/ it is euident that S. Paule bothe holde so/ for it were a buckler against the frowardnesse of certaine/ the authoritie of the churche.

Furthermore/ if thys distinction came vp in the apostles time/ and by them/ howe commeth it to passe/ that they neuer mention it/ nay/ howe commeth it to passe that euen S. Paule in that very Epistle where these voices are founde (I holde of Paule/ I of Apollo/ I of Cephas whyche are layde to be the cause of the archbyshop) vseth such a speache contrary to thys that M. Doctor commendeth? For when two or three preachers haue expounded the scriptures/ he appointeth that all the rest that are there/ shoulde iudge

1. Cor. 14.

whether

whether they haue done well or no.

And howe commeth it to passe that the Prouerbe being at Rome so rife/ and hauing Epheſ.4.
euery day when he shoulde geue vp his full accompte/recommended vnto the churche a perfecte and an absolute ministerie/standing of fiue partes/ wherin he vtterly mentioneth/not one worde of an archbyshop: and sayeth further/ that that ministerie is able to edifie the perfecte vnite/and knitting togyther of the churche? Do not all these thinges speake/ or rather crie/that there was not so much as a steppe of an archbyshop/in the apostles times? And if you will say/that the apostles did ordeine archbyshoppes (as you haue in dede sayde/and we now againe) when as there is not one word in the scriptures of them/ I pray you tell vs/howe we shall holde out of the church/ the vnwritten verities of the papistes/for my part/if it be true that you say/I can not tell what to answer vnto them. For our answere is to them/the apostles haue left a perfecte rule of ordering the churche written/and therefore we reiecte their traditions/ all/for no other cause/ yet because they are superfluous/and more then needfull. Howe then vnto vs of archbyshop/being not only not mentioned in the scriptures/but also manifestly oppugned/ it is too bolde and harde a speache (that I say no more) to fetche the petegree of the archb. from the apostles times/ and from the apostles themselues. But all this time M. Doctor hathe forgotten his question/ which was to proue an archbyshop/ whereas all these testimonies which he alledgeth/make mention only of a byshop/and therfore this may rather confirme the state of the byshop in this realme/then the archbyshop. But in the answere vnto them it shall appeare/that as there is not in these places so much as the name of an archbishop mentioned/so except only the name of a byshop/there shall be founde very little agreement betweene the byshops in those dayes/ and those which are called by hys in our time/ and with vs.

And consequently/although M. Doctor thought with one lighting beer/to haue killed two flies (by establishing our archbyshop and byshop by the same testimonies of the fathers) yet it shall be plaine/that in going about to defende both/ he left both vndefended. Let vs therfore come furth/to examine Jeromes reasons/why one must be ouer the rest/for in the testimonie of men/that is only to be regarded which is spoken either with some authoritie of the scripture/ or with some reason grounded of the scripture: otherwise/if he speake without either scripture or reason/he is as easily reiected as alleaged. One (sayeth he) being chosen to be ouer the rest/to auoyde remedy vnto schismes howe soeuer/ least euery man (sayeth he) drawing to him selfe/to breake the churche in peces.

But I feare alike if the church be not in as great danger/when all is done at the pleasure and lust of one man/ and when one carpeth all into errour/ as when one pulleth one peece with him/ another an other peece/and the third hys parte also with him. And it is harder to drawe many into an error/then one/or that many should be carried away by their affections/then one/ which is subiect to both/ if it be but a little/ it is quickly troubled and corrupted/ but being muche/it is not so easily. But by this ecclesiasticall monarchie/all things are kept in peace: May/ rather it hathe bene the cause of ciuile warre/and hell spring of moste horrible schisme/as it is to be seene in the very decretalles them selues. And admit it were so/ yet the peace which is without truthe/is more execrable then a thousande contentions. For/ as by striking of two flintes together/ there commeth out fire/so it may be/that sometimes by contention/ the truthe which is hidden in a darke peace/may come to light. Which by a peace in naughtinesse and wickednesse/ being as it were buryed vnder the grounde/ hathe not appeared. Decret. part.1.c.9. q.3.& can. Apoſt.17.& alibi paſſim

If therefore superiorite and domination of one aboue the rest/ haue suche force to keepe men from schisme/when they be in the truthe/it hathe as great force to keepe them together in errour/and so besides that one is easier to be corrupted then many/ this power of one bringeth as great inconuenience in keeping them in errour/ if they fall into it/as in the truthe if they arrive at. Moreouer/if it be necessarye for the keeping of vnitie in the churche of England/ that one archbyshop should be primate ouer all/ why is it not also meete/that for the keeping of the whole vniuersall churche/there should be one archbyshop/or byshop ouer all/ and the like necessitie of the byshop ouer all christendome/ as of the byshop of all England/ vnlesse peraduenture it be more necessary/ that there should be one byshoppe ouer the vniuersall churche/ then ouer the churche of England/ forasmuche as it is more necessarye that peace should be kept/and schismes be auoyded in the vniuersall churche/then in the particulare churche of England.

M.Iu. It

If you say that the archbyshop of Englande/hathe by⁹ authoritie graunted of the
Prince/the Pope of Rome will say that Constantine or Phocas/which was Emperor
of all christendome/did graunt him hys authoritie ouer all churches. But you will say that
is a lie/but the Pope will set as good a face/and make as great a shew therein/ as you do
in diuers poynts here. But admit it to be/yet I say further/that it may come to passe/&
it hathe bene/that there maye be one Christian Cesar ouer all the realmes whyche haue
churches. What if he then will geue that authoritie to one ouer all/that one hath grau-
teth in hys lande/may any man accepte and take at hys hande suche authoritie/ and if it
be not lawfull for hym to take that authoritie/tell me what faulte you can finde in hym/
which may not be founde in them?

It will be sayde that no one is able to doe the office of a byshop/vnto all the whole
churche/neyther is there any one able to doe the office of a byshop to the whole church of
Englande/for when those whych haue bene most excellent in knowledge and wisedome/
and moste ready and quicke/in doing and dispatching matters/being alwayes present/
haue founde enoughe to doe to rule and gouerne one seuerall congregation: what is he
whych absent/is able to discharge his duetie towarde so many thousande churches? And
if you take exception/that although they be absent/yet they may doe by vnder ministers/
as by Archdeacons/Chauncelors/Officials/Commissaries/and suche other kinde of
people/what do you else say/then the Pope/which sayeth/that by his Cardinalles/and
Archbyshops/and Legates/& other suche like/he doth all things? For with their hands
he ruleth all/and by their feete hath patient euery where/and with their eyes he seeth
what is done in all places. Let them take heede therefore/least if they haue a common de-
fence with the Pope/that they be not also ioyned nearer with him in the cause/then per-
aduenture they be aware of. Truely it is against my wil/that I am constrained to make
suche comparisons/not that I thinke there is so great diuersitie betweene the Popedome
and the archbyshoppricke/ but because there being greate resemblance betweene them/ I
meane/hauing regarde to the bare functions/ without respecting the doctrine good or
badde which they vphoilde/that I say there being greate resemblaunce betweene them/
there is yet as I am perswaded/great difference betweene the parsons that execute them.
The whyche good opinion conceyued of them/ I doe moste humbly beseeche them by
the glory of God/by the liberte of the churche purchased by the precious bloud of our
Sauioure Christe/and by their owne saluation/that they wouldc not decreye/by retai-
ning so harde/suche excellent and braue dominion ouer the church of the liuing God.

But Jerome sayeth/that hys distinction of a byshop/ and a minister or elder/ was
from S. Marke hys time/ vnto Hyginius time/ whereby maister Doctoure would
make vs beleeue/that Marke was the author of hys distinction. But that can not be
gathered by Jeromes wordes. For besides that thynges being ordred then by the suffra-
ges of the ministers and Elders/it myght (as it falleth out oftentimes) be done without
the approbation of S. Marke: the wordes (from Marke) may be rather taken exten-
siuely/to shutte out S. Marke/and the time wherein he lued/ then inclusiuely/ to shut
hym in the time/wherein hys distinction rose.

How so euer it be/it is certaine that S. Marke did not distinguish and make those
thynges diuers/which the holy ghost made all one. For then (which the Lord forbid) he
should make the storye of the gospell which he wrote/suspected.

Againe/it is to be obserued that Jerome sayeth it was so in Alexandria: signifie-
ing thereby/that in other churches it was not so. And in deede it may appeare in diuers
places of the auncient fathers/that they confounded priest and byshop/ and take them for
all one/as Eusebius out of Irenæus calleth Anicete/Pius/Telesphorus/Hyginus/Py-
lius/presbyteros licèt prostantes, elders/and presidents. Cyprian confoundeth priest and
byshop in the epistles before recited/so doth Ambrose in the place alledged before by S.
Doctor/and yet it is one thyng with vs/ to be a priest (as S. Doctor speaketh) and an
other thyng to be a byshop.

Lib. 5. 16. De dignitate sacerdotali. 4. Rom.

Jerusalem was a famous church/so was Rome as the apostle witnesseth/ so was
Antioche and others/where also were great contentions/ both in doctrine & otherwise/
and yet for auoyding of contention and schisme there/there was no one that was ruler of
the rest/therfore we ought rather to follow these churches being many/in keeping vs to y
institution of the apostles/then Alexandria being but one church/and departing frō that

institution/and if there had bene any the .M. wold all the rest (as other matters) haue made much for the dilucion that I ere time had recited. But omitting that allegacion of S. Jerome/I will vse no other reason/then that which Jerome vseth in the same epistle to Euagrius. Jerom in that epistle/taketh vp very sharply the archedeacons that preferred him selfe before the elder/and the reason is/because by the scripture the deacon is inferior vnto the elder. Howe therfore Jerome vpon this text concluding that by the scripture a bysshop and an elder are equall/by Jeromes owne reason/the bysshop is to be sharply reprehended/because he liueth him selfe aboue the elder. But wher betwen it you? there was a bysshop of Alexandria/which vsed an archbysshop/or what auaunteth it you/that there was one cheefe called a bysshop in euery seuerall congregation/which would proue that there ought to be one bysshop/cheefe ouer a thousand congregations. what could haue bene brought more strong to pul downe the archbishop out of his throne/then that which Jerome sayeth there/when he affirmeth that the bysshop of the obscurest village or hamlet/hath as great authoritie & dignitie as the bysshop of Rome? Erasmus did see this/and sayeth eirōneuomenōs, that is iestingly/that Jerome spake that of the bysshops of his time: but if he had sene how the Metropolitanes of our age excel other bysshops/he wold haue spoken otherwise. And what could haue bene more fit to haue confuted the large dominion & superiorite of our realme/then that that Jerome sayeth/when he appointeth bysshops sea in an vplandishe towne/or in a poore village or hamlet/declaring thereby that in euery towne there was a bishop/and that the bysshop that he speaketh of/differeth nothing at al from an elder/but that the bysshop had the ordaining of the ministers/wherevppon it bothe appeare (which I promised to shewe) that by this place of Jerome/there is neyther name of archbysshop/nor so muche as the shadow of his authoritie/and that the bysshops which are nowe/haue besides the name/no similitude almost with the bysshops that were in Jeromes time/as for his reason/ad Luciferanos, it is the same which he hath/ad Euag. and to Titus/and is already answered.

What is that to the purpose/that Chrysostome sayeth/there must be degrees/who denyeth that there are degrees of functions? we confesse there is/and ought to be a degree of pastors/an other of doctors/the third of those which are called elders/the fourth of deacons. And where he sayeth/there should be one degree of bysshop/another of a minister/another of the lay man/what proueth that for the office of an archbysshop/whyche is youre purpose to shew? how often times must you be called ad Rhombum? and that he meaneth nothyng les/then to make any suche difference betwene a bishop and a minister/as is betwen vs/which you would faine make your reader beleeue/I will send you to Chrysostome/vpon the third chapter. 1. ep. to Timothe/where he sayeth: The office of a bysshop differeth litle or nothing from an elders/and a little after/that a bysshop differeth nothyng from an elder or minister/but by the ordination only. Still M. Doctor goeth forward to killing a dead man/that is/in confuting that/which all men confesse/and proueth that which no man denyeth/that there must be superiorite amongste men/and that equalitie of all men a like/confoundeth all/and ouerthroweth all.

This is a notable argument/there must be some superior amongste men: ergo, one minister must be superior to an other. Againe/there must be in the ecclesiasticall functions/some degrees: Ergo, there must be an archbysshop ouer the whole prouince/or a bysshop ouer the whole diocese. And all be it M. Doctor taketh great paine to proue that which no man denyeth/yet he doth it so euill fauoredly/and so vnfitly/as that if a man hadde no better proufes then he bringeth/the degrees of the Ecclesiastical functions/might fall to the grounde. For here to proue the degrees of the ecclesiasticall functions/he bringeth in that/that Chrysostome sayeth/there muste be magistrate and subiectes/one that commaundeth/and one that obeyeth.

The muste therefore that he can conclude of this/for the ministerie/is/that there muste be a minister that shall rule/and people that shall be obedient/and herevpon he cannot proue that there should be any degrees amongest the ministers/and ecclesiasticall gouernoures/vnlesse he will faine perat nature/that as there are vnder magistrates and a kyng aboue them all/so there should be vnder ministers/and one minister aboue them all. But he must remember that it is not necessary in a common wealth/that there should be one ouer all/for that there are other good common wealths/wherin many haue like power and authoritie/and further/if because there is one kyng in a lande

thout all/he shall conclude these thynges heresye / archbyshop ouer all. I hope/ as I haue sayde/that it is not agaynste any woorde of God (whych I knowe (although he be inconuenient) but that there may be one Cesar ouer all the worlde/and yet I thinke M. Doctor will not say/that there may be one archbyshop ouer all the worlde.

Nowe M. Doctor commeth to hys olde hole/where he wolde fayne hyde hym selfe/ and with hym all the ambition/tyrannie/and excesse of authoritie/whych is vsurped with these functions of archbyshop/ and byshop/as they are nowe vsed/ and that hys hole is/ that all the ministers are equall with byshops/ and archbyshops/ as touching the ministerie of the woorde and sacramentes/but not as touching pollicie and gouernment. The papistes vse the very selfe same distinction/for the maintenance of the Popes tyrannie and ambition/and other their hierarchie.

Whether doctor hathe put out the marke/and coueled the name of the papiste/ and so with a little chaunge of woordes/as it were with certaine newe colowres/he woulde deceiue vs. For the papistes say/that euery syr Iohn or hedge preest/ hathe as great authoritie to sacrifice and offer for the quicke and the deade/and to minister the sacramentes as the Pope of Rome hathe / but for gouernment/ and for order/ the byshop is aboue a preest/the archbyshop aboue a byshop/and the Pope aboue them all. But I haue declared before out of the scriptures/how vaine a distinction it is/ and it appeareth out of Cyprian/that as all the byshops were equall one to an other/so he sayeth/that to enerye one was geuen a portion of the Lordes flocke/not only to feede sayeth the woorde and sacramentes/but to rule and gouerne/not as they whyche shall make ayre accompte vnto an archbyshop/or be iudged of hym/but as they whych can not be iudged of any/but of God. And Jerome vpon Titus sayeth/ that the elder or minister did gouerne and rule in common with the byshops/the church whereof he was elder or minister.

After followeth M. Caluin/a great patrone for soothe/of the archbyshop/or of thys kinde of byshop whych is vsed amongste vs heere in Englande. And heere to passe ouer your straunge citations and quotations whych you make/to put your answerer to paine/ sendyng hym sometimes to Musculus common places for one sentence/ to Augustines woorkes/to Chrysostomes woorkes/to Cyrill/to Walter Fox/ and heere sending hym to the .viii. chapiter of the institutions/as thoughe you had neuer red Caluins institutions/but toke the sentence of some body else/ without any examination/whereby it seemeth that you were lothe that euer any man should answere your boke/ letting I say all thys passe / what maketh thys ether to proue that there shoulde be one archbyshoppe ouer all the ministers in the prouince/or one byshop ouer all in the diocese/ that amongste twelue/that were gathered togither into one place/there was one whych ruled the action/for whych they mette? And that it may appeare what superiorite it is/whych is inuented amongst the ministers/and what it is that M. Caluin speaketh of/what also the fathers and counsels ment meane/when they geue more to the bishop of any one church/then to the elder of the same churche/and that no man be deceiued by the name of gouernour or ruler ouer the rest/to fancie any suche authoritie and domination or Lordshyp/as we see vsed in our churche/it is to be vnderstanded/that amongst the pastors/elders and deacons of euery particulare churche/and in the meetings and companies of the ministers or elders of diuers churches/there was one chosen by the voices and suffrages of them all/ or the moste parte/whyche did propounde the matters that were to be handled/ whether they were difficulties to be solued/or punishments and censures to be decreed vpon those whych had faulted/or whether there were elections to be made/or what other matter in euer occasion was geuen to entreate of/the whych also gathered the voyces and reasons of those whych had interest to speake in suche/cases/whyche also did pronounce according to the number of the voyces whych were giuen/whyche was also the mouthe of the rest/ to admonishe/or to comforte/or to rebuke sharply/such as were to receiue admonishment consolation/or rebuke/and whyche in a woorde dyd moderate that whole action/whiche was done for the time they were assembled: which thyng we do not deny/ may be/ but affirme that it is fitte and necessary to be/to the auoyding of confusion. For it were an absurde hearing that many should at once attempt to speake/neyther coulde it be done without great reproche/that many men beginning to speake/some shoulde be driuen to holde their peace/whych would come to passe/if there shoulde be no order kept/nor none to appoynt /when euery one should speake or not/to put them to silence/ when they attempted confusedly to speake/and out of order. Moreouer when many ministers mete togither/

and is so great diuersitie of giftes as the Lord hath geuen to hys churche/there be found that excell in memory/facilitie of tong/and expedition or quicknesse to dispatche matters more then the rest/and therfore it is fit/that the brethren that haue that dexteritie/should especially be preferred vnto thys office/that the action may be the better/and more spedily made an ende of.

And if any man will call thys a rule or presidencie/ and hym that executeth thys office a president or moderator/or a gouernour/we will not striue/so that it be with these cautions/that he be not called simply gouernor or moderator/but gouernor or moderator of that action/and for that time/and subiecte to the others that others be/and to be censured by the compasse of the brethren/as well as others/if he be iudged anye way faultye. And that after that action ended/and meeting dissolued/ he sette hym downe in hys olde place/and set hym selfe in equall estate with the rest of the members. Thirdly/that thys gouernment or presidencie/ or what so euer name you will geue it/ be not so tyed vnto that number/ but that at the next meeting it shall be lawfull to take an other/ if an other bethought meeter. Of thys order and policie of the churche/if we will see a liuely image and perfecte paterne/let vs set before our eyes/the most auncient and gospel-like churche that euer was or shall be.

In the firste of the actes/ the churche being gathered together for the election of an Apostle into the place of Iudas the traytor/ when as the interest of election belonged vnto all/and to the apostles especially aboue the rest/out of the whole compasse Peter ryseth vp/ telleth the cause of their comming together/ with what cautions and qualities they ought to chuse an other/ conceyueth the prayer wherby the helpe of God in that election/and hys direction is begged/and no doubt executed the residue of the thynges with pertained vnto the whole action.

In the seconde of the actes/all the Apostles are accused of drunkennesse/Peter answereth for them all/wypeth away the imputation they were charged with. But you will say/where are the voyces of the rest/with which did chuse Peter vnto this. Further/you must knowe that the scripture setteth not downe euery circumstance/ and then surely you doe Peter great iniurie/that as he whether he were chosen vnto it: for vs it to be thought/ that Peter would thrust in hym selfe to thys office or dignitie without the consent and allowance of hys fellowes/and preuent hys fellowes of thys preheminence/ vndoubtedly/if it had not bene done arrogantly/yet it must needes haue a great shew of arrogance/ if he had done thys without the consent of hys fellowes. And here you shall heare what the Scholiast sayeth/which gathereth the iudgement of Greke diuines. hora (speaking of Peter) panta meta koinés autón gnomés poiounta. Behold/how he doth all with their common consent. And if any man hereupon will say/that Peter exercised domination ouer the rest/or gate any archapostleship/ before that the whole course of the actes of the apostles/and hys whole course of lyfe doche refute that: the same Scholiast whyche I made mention of in the same place/ sayeth he did nothing/ archikos, imperiously/ nothing meta exoulias, with bonnum or power. Further/I will admonishe hym to take heede/least if he striue to sore for the archbyshop/he slide or euer he be aware into the tentes of the papistes/which vse these places to proue that Peter had authoritie and rule ouer the rest of the apostles.

And that it may be vnderstanded/that thys moderate rule/voyde of all pompe and outwarde shewe/ was not perpetuall/ nor all was tyed vnto one man/ which were the last poynctes of the cautions I put before/turne vnto the. 15. of the Actes/ where is shewed/how with the rest of the churche/the apostles/and amongste them Peter being assembled/decide a great controuersie/ Iames the Apostle/ and not Peter/ moderated and gouerned the whole action/when as after other had sayde their iudgements/and namely Paule and Barnabas/and Peter/he in the ende/in the name of all/pronounced the sentence/ and that wherevnto the rest agreed/ and had disputed vnto/ and the residue rested in that iudgement/the which also may likewise appeare in the. 21. of the Actes. Thys is he which is called the byshop in euery churche/thys is he also whome Iustin whereof mention is made afterwardes/calleth proestòs. And finally/thys is that greate archbyshoprike/and great byshoppricke/that M. Doctor so often stumbleth on. Thys order and preheminence/the Apostles time/and those that were neare them kepte/ and the neerer they came to the apostles times/the nearer they kepte them to thys order/and the farther of they were from those times/vntill the discouering of the sonne of perdition/the further

M. iij. of

of were they from thys moderation/and the nearer they came to that tirannie and vsurpations power/wheych oppressed and ouerlayde the churche of God.

And therfore maister Calume doth warely say/that one amongst ỹ apostles indefinitely/not any one singulare person/as Peter had the moderation and rule of the other/and further shadoweth out what rule that was/by the example of the consull of Rome/whose authoritie was/to gather the senate togither/and to tell of the matters wheyche were to be handled/to gather the voyces/to pronounce the sentence. And although the Antichriste of Rome had peruerted all good order/and taken all libertie of the churche into hys handes/the Cardinalles/Archbyshoppes/and Byshoppes/yet there are some colde and wyght footinges of it in oure synodes/wheych are holden wyth the parliament/where amongste all the ministers wheyche are assembled out of all the whole realme/by the more parte of voyces one is chosen wheyche shoulde goe before the rest/propounde the causes/gather the voyces/and be as it were the mouthe of the whole companye/whome they terme the prolocutor. Suche greate force hathe the truthe/that in the bitter runnes of Poperie/it coulde neuer be so pulled vp by the rootes that a man coulde neuer knowe the place therof no more/or that it shoulde not leaue suche markes and printes behinde it/whereby it myght afterwardes recouer it selfe/and come againe to the knowledge of men.

Nowe you see what authoritie we allowe amongste the ministers/bothe in their seuerall churches/or in prouinciall synodes/or nationall/or generall/or what so euer other meetinges shall be abused of/for the profite and edifying of the churche/and wythall you see/that as we are farre from thys tirannie and excessiue power wheyche nowe is in the churche/so we are by the grace of God/as farre from confusion and disorder/wherein you trauell so muche to make vs to seeme guilte.

Maister D. reasoneth againe/that Paule an Apostle/and in the hyghest degree of ministerie/was superior to Timothe and Titus Euangelistes/and so in a lower degree of ministerie/therefore one minister is superior to an other/one byshop to an other byshop/wheych are all one office/and one function. As if I should say my Lorde Maior of London is aboue the sheriffes/therfore one sheriffe is superior to an other. Againe/an other argument he hathe of the same strengthe. Titus being an Euangelist/was superior to all the pastors in Crete/wheyche was a degree vnder the Euangelistes/therefore one pastor must be superior vnto an other pastor. And that he was superior/he proueth because he had authoritie to ordaine pastors/so that the point of the archbyshop is so deeply set in hys heade/that herein he can imagine nothing/but that Titus shoulde be archbyshop of all Creta.

I haue shewed before/how theyse wordes are to be taken of S. Paule: and for so much as M. Doctor burdeneth vs wyth the authoritie of Calume so often/I will sende hym to Calumes owne interpretation vpon thys place/where he sheweth that Titus did not ordaine by his owne authoritie/for S. Paule would not graunt Titus leaue to do that/wheych he hym selfe would not/and sheweth that to say that Titus should make the election of pastors by hym selfe/is to giue vnto hym a princely authoritie/and to take awaye the election from the church/and the iudgement of the insufficiencie of the minister from the company of the pastors/wheych were(sayeth he)to prophane the whole gouernment of the churche.

I marueil therfore what M. Doctor meaneth to be so busie with M. Calum/and to seke confirmation of hys archbyshop and byshop at hym/which would haue shaken at the naming of the one/& trembled at the office of the other/vnles it be because he would faine haue hys plaister where he receiued hys wound/but I dare assure him/that in hys garden/he shall neuer finde the herbe that will heale him. And because that the scriptures when they make for oure cause/receiue this answere commonly/that they serued but for the apostles times/and M. Calums authoritie will wey nothing as I thinke with M. Doctor/when he is alledged by vs against him/I will send hym to the Greeke Scholaste/wheych vpon this place of Titus sayeth after thys sorte. He would not (speaking of S. Paule) haue the whole Ile of Crete/ministred and gouerned by one/but that euery one should haue his proper charge and care/for so shoulde Titus haue a lyghter labour/and the people that are gouerned/shoulde enioy greater attendence of the pastor/whilest he that teacheth them/doth not runne about the gouernment of many congregations/but attendeth vnto one/and garnisheth that.

Least

Howe M. Doctor may se by this / that Titus was not as he imagineth the archebyshop of all Crete/but that he had one flocke/ wherupon in the time he was there/he attended/and that where it is sayde he ordayned ministers/ it is nothing els/ but that he was the cheefe and the moderator in the electyon of the ministers/as I haue declared before by many examples. And it is no marueil/although the rest graunted hym this preheminence/when he had bothe moste excellent gyftes/and was a degree above the pastors beyng an Euangelist.

Vnto the place of Timothe/where he willeth hym not to admitte an accusation against an elder vnder two or three witnesses/ I answere as I haue don before to ỹ place of Titus/that is/that as the ordinatyon of the pastors is attributed vnto Titus and Timothe/because they gouerned & moderated that action/and were the first in it/so also is ỹ deposing or other censures of them/and that for as much as he wryteth hys epistles vnto Timothe and Titus/he telleth them how they should behaue them selues in their office/ and doth not shut out other frō thys censure & iudgement. And it is more agreable to the inscription of the epistles/that he should say/admit not thou/or ordain not thou/ wryting vnto one/then if he should say ordain not ye/or admit not ye/as if he should wryte to many/for so should neither the ending agree wyth the beginning/nor the middest with them bothe/and if thys be a good rule/that because Paule biddeth Timothe & Titus to iudge of the faultes of the pastors/& to ordaine pastors/therefore none els did but they: Then/ whereas S. Paule biddeth Timothe that he should commaund and teache/that godlines is profitable to all thynges/and admonesheth hym to be an example of the whole flocke/by your reason he will haue no other of the ministers of Ephesus/or of the Ile of Creta/to teache that doctrine/or to be examples to their flockes/ and an hundreth suche thynges in the Epistles of Timothe and Titus/wheych although they be there particularly directed vnto Timothe and Titus/yet to they agree/and are common to them/wyth all other ministers/yea sometimes vnto the whole flocke.

As for Epiphanius/it is knowen of what authoritie he is in thys place/when as by Aerius sides/he goeth about to picke at the Apostle/whilest he goeth about to confute the Apostle wheych maketh a distinction and difference betweene those wheych the Apostle maketh one/that is/a byshop and an elder/and to spare the credit of Epiphanius/it were better lay that opinion vpon some Pseudepiphanius, wheych we may by not without great probabilitie/seeing * Augustine sayeth/that the true Epiphanius writeth all after a stoye fashion/and bothe not vse any disputacion/or reasoning for the truthe against the falshode/and thys Epiphanius is very full of argumentes and reasons/the choyse whereof M. Doctor hathe taken. * Ad quos vult Deus

And whereas M. doctor citeth Ambrose/Caluin/& other godly writers/to proue ỹ the minister is vnderstãded by ỹ word elder or presbiter, he vseth his old wont, by intruding sticks into the wood/& plouing alwayes that which no man dreyeth/ and yet wyth the minister of the word/he also vnderstandeth the elder of the churche wheych ruleth/and doth not labor in the word: but therin is not the matter/for I doe graunt ỹ by presbiter, ỹ minister of ỹ word is vnderstanded/& yet nothing proued of ỹ which M. Doctor wolde so fayne proue. It is no marueil although you take vp the authors of the admonition for want of logicke/for you vtter great foli your selfe in wryting/ wheych keepe no order/but confound your reader in that thing/wheych euen the common logicke of the countrey/which is reason/might haue directed you in: for what a confusion of times is this/to begin wyth Cyprian/& then come to Ierome and Chrysostome/and after to the scripture/and bathe againe to Ignatius/that was before Cyprian/wheych times are ill disposed of you/& that in a matter wherin it shode you vpon to haue obserued the order of the times. But as for Ignatius place it is sufficiently answeared before in that wheych was answeared to Cyprian his place/for when he sayeth ỹ bishop hath rule ouer all/he meaneth no more all in ỹ prouince/then in all the worlde/but meaneth that flocke and congregation/ wherof he is byshop or minister. And when he calleth him prince of the preistes/although the rule be to excessiue & hugge/condemned by Cyprian & the councell of Carthage/ yet he meaneth no more the prince of all in the diocese as we take it/or of the prouince/ then he meaneth the Prince of all the preistes in the world/but he meaneth those fellow ministers and elders that had the rule and gouernment of that particulare churche and congregation/ wherof he is a byshop/as the great churches haue for the most part bothe elders wheych gouerne only/and ministers also to aide one an other/and the principalitie that he which they called the byshop had ouer the rest/hath bene before at large declared.

But

But M. Doctor dothe not remember that whiche he thus reasoneth for the authoritie of the bysshop/he ouerthroweth hys archbysshop quite and cleane/ for Ignatius will haue none aboue the bysshop but Christ/and he will haue an archbysshop.

I see a man can not well serue two maisters/ but eyther he muste displease the one and please the other/or by pleasing of one/offend the other. For M. Doctor woulde fayne please/and beholde bothe/and yet hys proufes are suche/that euery droppe that he letteth vnder one/is an ace to strike at the other. But that M. Doctor delyteth alwayes where he myghte fetche at the fountaine / to be raking in ditches / he nedeth not to haue gone to Justin Martyr for Procstos, whan as S. Paule calleth the ministers and Elders by thys title. And if thys place of Justin make for an archbysshop/then in steade of all archbysshop in euery prouince/ sse shall haue one in euery congregation. For Justin declareth there/the Leyturgie or manner of serung God that was in euerye churche vsed of the Christians. And I pray you let it be considered/what is the office of that procstos, and see whether there be any resemblance in the worde/betweene hym and an archbysshop. For he placeth hys office to be in preaching/in conceyuing prayers / in ministring of the sacraments/of any commaundement whyche he had ouer the rest of the ministers/ or of any suche priuiledges as the archbysshop hath/he maketh not one worde. It may be/ that the same myght haue the preheminence of calling the rest together / and propounding the matter to the rest of the company/and suche lyke as is before declared. As soone as euer you sayd procstos, you snatched that by and by/and went your wayes/and so deceyue your selfe and others. But if you had red the whole treatise/ you shoulde haue founde that he was procstos, of the people/for thus it is layde in the same Apologie/ Epeita prosphereta tō Procstōti tōn adelphōn artos. Afterwarde bread is brought to the president of the brethren/calling the people as S. Paule dothe continually brethren. And therefore thesesare M. Doctors arguments out of Martyrs place. There was a minister whych did stand before/or was president of the rest in euery particulare churche and congregation/therfore there was an archbysshop ouer all the prouince. And agayne/ there was one whyche ruled the people in euerye congregation / therefore there was one that ruled all the ministers throughe out the whole prouince. And albeit thynges were in great purite in the dayes that Justin liued/in respecte of the tymes whyche followed/ yet as there was in other thynges whych appeare in hys bookes/and euen in the ministration of the sacramentes spoken of in that place correption/in that they mingled water and wine together/so euen in the ministerie/there began to peepe oute some thyng whyche went from the simplicitie of the gospell/ as that the name of procstos, whyche was common to the elders wych the ministers of the worde/ was (as it seemeth) appropriated vnto one.

Another of M. Doctors reasons/for to proue the archbysshop/ is/ that Cyrill maketh mention of an hygh priest/whereunto I answere/that he that hungeth in a priest vnto the chur. he/goeth about to hurye our sauioure Christe/for although it might be proued that the worde priest were the same wyth the Greeke presbyteros, yet (as shall appeare in hys place) as the vse of thys word (priest) for a minister of the gospel very bare grous. And as for hym that hungeth in an hyghe priest into the churche/he goeth about to put our sauioure Christ out of hys office/who is proued in the Epistle to the Hebrues to be the only hyghe priest/and that there can be no more as long as the worlde endureth. And yet if all thys were graunted/you are not yet come to that whych you desire to proue that is/an archbysshop. For if you loke in Theodoryte/you shall finde thys worde archiereus (archiereis, hyghe priestes. Howe I thincke you will not say there were .118. archbysshops. If you do/you are confuted by all ecclesiasticall writers that euer I red/whych speaking of them/call them bysshops.

Thys solhous foloweth/whych as M. Doctor sayeth/ruled not only the churche of Constantinople/but the churches of Thracia/Asia/and Pontus/and he sayethe it out of Theodoryte. But herein it may appeare/that eyther M. Doctor hathe a very euill conscience in falsifying writers/and that in the poynts whych he is controuersie / or else he hath taken hys matter of certaine at the seconde hande without any examination of it all. For heereof hathe set downe in steade of (had care of the churches in Thracia &c.)

rule

1. Tim. 5.

2. lib. 3. cap

ruled § churches/the Greke is/epoieito tẽn promẽtheian,it is translated alle (prouidẽce) so that it appeareth he fetched it neyther from Theodozite in Greeke nor in Latine. And what is thys to proue an archbyshop/that he had care of these churches/there is no minister but oughte to haue care ouer all the churches throughe christendome/ and to shewe that care for them/in comforting or admonishing of them by writing/or by visiting them/ if the necessitie so require/and it is thoughte good by the churches/ and leaue obteyned of the place where he is minister/ vpon some notable and especiall cause/ being some man of singulare giftes/whose learning and credite may profite muche to the bringing to passe of that thyng/for the whyche he is to be sent. After thys sorte * S. Cyprian being in Affricke/had care ouer Rome in Europe/ and wrote vnto the churche there. After thys sorte also was * Ireneus byshop of Lions/sent by the Frenche churches vnto the churches in Phrygia. And after thys sorte haue M. Calume/and M. Beza bene sent from Geneua in Sauoy/to the churches of Fraunce.

*As it appeareth by diuers epistles of his.

*Euseb. li. 5. cap. 3. & 4.

Nowe/if you will conclude heereupon/ that Cyprian ruled the churche of Rome/ or Ireneus the churches of Phrygia/ or maister Calume/or M. Beza the churches of Fraunce/or that they were byshops or archbyshops of those places/you shall but conclude as you were wonte to we/ but yet all men vnderstande/ that heere is nothyng lesse then an archbyshop/or any suche byshop/as we haue and vse in oure churche. And if so be that Chrysostome should be byshop or archbyshop of all these churches whych were in all Asia/ Pontus/ Thracia/as you would giue the reader to vnderstande/you made him byshop of more churches/then euer the Pope of Rome was/ when he was in hys greatest pryde/and hys Empire largest. For there were sixe presidentshyps in Thracia/ and in Asia there were a eleuen Primes/ and had seuerall regions or gouernments/ and in Pontus as many/and if he were byshop or archbyshop of all the churches whyche in these dominions/he had nede of a long spone to serde with all. It is certaine therefore/ that he was byshop only of the churche in Constantinople/ and had an eye and a care to those other churches. And that he was byshop of one citie/or of one churche/it maye appeare by that whych I haue before alleaged out of the Greeke Scholiaste vpon Titus/ who citeth there Chrysostome/where it is sayde that S. Paule did not meane to make one ouer the whole Ile/ but that euery one shoulde haue hys proper congregation. &c. * And in an other place he sheweth the difference betweene the Emperoure and the byshop/that the one is ouer the worlde/ and the other that is the byshop/is ouer one citie.

* Hom. 28.

Touching Theodoret byshop of Cyrus/to let passe that whych the byshops of Egipte cryed in the councell of Calcedon/that he was no byshop/ it is to be obserued/ that whych the Emperoures Theodosius and Valentinian/ wrote vnto Dioscorus byshop of Alexandria/that he had commaunded Theodoret byshop of Cyrus/that he shuld kepe him selfe vnto hys owne churche only: whereby it appeareth/ that he medled in no more churches then was mete he should. Besides/that wanteth not suspition that he speaketh thys of him selfe/especially when he sayth/that there was not in all those. 800. churches one tare/that is/one hypocrite or euill man.

In the. 1. act.

In § laste act.

Nowe/that it may appeare what great likelyhoode there is betweene this Theodoret/and oure Lorde byshops and archbyshops/it is to be considered whych he writeth of hym selfe in the Epistle vnto Leo/that is/that he hauing bene. 26. yeares bishoppe/was knowne of all that dwelt in those partes/that he had neuer house of hys owne/nor field/ nor halfepenne/not so muche as a place to be buryed in/but had willingly contented hym selfe with a poore estate/holyke he had a very leane archbyshoppricke/and if the fatte possessions of our byshoppricks and archbyshoppricks/were taken and employed to their vses of maintenaunce of the poore/and of the ministers/and of the vniuersities/whyche are the seede of the ministerie/I thincke the heate of the disputation/and contention for archbyshops and bishops/would be well cooled.

Nowe good reader thou hearest what M. Doctor hathe bene able to rake togither oute of the olde fathers/whych he sayeth are so plaine in thys matter/and yet can shewe nothyng to the purpose. Heare also what he sayeth oute of the writers of oure age/all whych he sayeth (excepte one or two) are of hys iudgement/and allowe well of thys distinction of degrees.

Maister Calum first is cited/to proue those offices of archbyshopp/primate/patriarche/the names whereof he can not abide/and as for him he appeareth only/that there should be some/whych when difficult causes arise/ whyche can not be ended in the parti-

Heraut churches might referre the matters to Synodes and prouincial councels / which might do the offices which I haue spoken of before of gathering voyces. &c.

But that he lyeth not of these dominations and large iurisdictions or at all of the bishops or archbishops / which we haue now / yet may appeare playnly enoughe / bothe in that place when as he will haue his woordes drawen to no other then the olde byshops / thutting out thereby the byshops that now are / as also in other places / and namely vpon the Philippians / where reasoning agaynst this distinction betweene pastor and bishop / and shewing that giuing the name of byshop to one man only in a churche / was the occasion why he afterward vsurped domination ouer the rest / he sayth after this sort: In deede I graunt (sayethe he) as the disposition and manners of menne are / order can not stande amongste the ministers of the woorde / vnlesse one be ouer the rest / I meane (sayethe he) of euery seuerall and singuler bodye / not of a whole prouince / muche lesse of the whole worlde.

Chap. 1.

Now if you will nedes haue M. Caluins archbishop / you must not haue him neither ouer a prouince nor diocese / but only ouer one singuler and particuler congregation how muche better therefore were it for you to seke some other shelter against the storme then maister Caluins which / wil not suffer you by any meanes to couer your selfe vnder hys wynges / but thrusteth you out alwaies as sone as you enter vpon him forceably.

But heere I cannot let passe M. Doctors ill dealing / which reciting so much of maister Caluin / cutteth him of in the waste and leaueth quite out that which made against him / that is which maister Caluin sayeth in these wordes: Although (sayeth he) in this disputacion / it may not be passed ouer that this office of archbishop or patriark was most rarely and seldome vsed / which dealing semeth to procede of a verie euil conscience.

Then followethe Hemingius / who you say approuethe these degrees of archbishop metropolitan / bishop / archdeacon / for so you must nedes meane / when you say he approueth these degrees / or els you say nothyng / for there vpon is the question. Now how vntruly you speake / let it be iudged by that which followeth. * First he sayth that our sauior Christe in S. Luke distinguisheth and putteth a difference / betweene the office of a Prince and the office of the minister of the church / leauing dominion to the Princes / and taking it altogether from the ministers: there you see / not only how he is against you in your opposition in the place of S. Luke / which would haue it nothyng els but a prohibition of ambition / but also howe at a word / he cutteth the throte of your archbyshops & byshops / as it is now vsed. And afterwarde speaking of the churches of Denmarke / he sayth they haue Christ for their head / & for the outwarde discipline / they haue magistrates to punish by the sword / and for to exercise the Ecclesiasticall discipline / they haue byshops / pastors / doctors / which may kepe men vnder with the woorde / without vsing any corporall punishmẽt. Here is no mention of archbyshops / Primates / metropolitanes. And although he sheweth that they kepe the distinction betweene byshops and ministers / against which there hathe bene before spoken / yet he sayeth that the authoritie which they haue / is as the authoritie of a father / not as the power of a maister / which is farre otherwise heere. For the condition of many seruauntes vnder their maisters / is muche more free then the condition of a minister vnder hys byshop. And afterward he sheweth wherin that authoritie or dignitie of the byshop ouer the minister lyeth / that is in exhorting of hym / in chiding of hym / as he doth the lay people / and yet he will haue also the minister / although not hauyng such authoritie / after a modest sorte to do the same vnto the byshop. And so he endeth / that they retaine these orders / notwythstanding the Anabaptistes. Now let the reader iudge / whether Hemingius be truely or faithfully alledged or no / or whether Hemingius do say that they haue in their churche archbyshops / primates / metropolitanes / archdeacons / or whether the byshops in the churches of Denmarke / are anye thyng like vnto. For I will omit that he speaketh there agaynste all pompe in the ministerie / all worldly superioritie or hyghnesse / because I loue not to write out whole pages / as M. Doctor doth out of other mennes writyngs / to helpe to make vp a booke.

* Pet. 10. 3. Clas. lib. Enchirid. Where also among the popishe orders / he reckeneth the Archb.

M. Doctor closeth vp thys matter sayth M. Foxe / but eyther for feare that the place should be found that there might be answere / or for feare that M. Foxe should giue me the solution which hath giuen you the obiection / he would neyther quote the place of the booke / nor the booke it self / he hauing written diuers. You can not speake so much good of M. Foxe / which I will not willingly subscribe vnto. And if it be any declaration of good will and of honor / that one beareth to an other / to reade that which he writeth / I thanke

thinke I haue trode more ofhim/then you. For I haue red ouer hys bokes & M. Foxe
and I thinke yed neuer you. For if you had red so diligently in M. Foxe/as you haue
bene hastye to snatche at thys place/he would haue taught you the forgerie of these Epi- Pag. 78.
stles/wherevpon you fetche your authorities/and would haue shewed you that the distin- of the bokes
guishing of the ordres of metropolitanes/bysheppes/and other degrees/which you saye of Act.
sometimes had their beginnings in the Apostles time/sometimes you can not tel when/
were not in Higinus time/which was a.180. yeares after Christ. I perceiue you feare
M. Foxe is an enemie vnto your archbyshop and primate/and therefore it seemeth you
went about to corrupt hym with hys praise/and to seeke to driue him/if it were possi-
ble/vnto the archbyshop/and if not/ yet at the least that he would be no enemie/if he
would not/nor could not be hys frende. You make me suspect that your praise is not
hartie but pretended/because you doe so often and so bitterly speake agaynst all those that
will not receiue the cappe and surplice and other ceremonies/wherof M. Foxe declareth
hys great misliking/for answere vnto the place because I remember it not/ nor meane
not to read ouer the whole booke to seke it/I say first as I sayd before/that there may be
some thyng before or after/which may giue the solution to thys place/especially seeing
M. Foxe in another place page. 96. proueth the Epistles of Stephanus to be counter-
fet/he vseth thys reason because the fifte Canon of the sayd Epistles/solemnely entreat-
eth of the difference betweene primates/metropolitanes/and archbyshops/which distinc-
tion (sayeth he) of titles and degrees/sauoure more of ambition then persecution. Where-
ouer I say/that M. Foxe writyng a storye/doth take greater paine/and vseth more di-
ligently to declare what is done/and in what time/and by whom/then how iustly or vn-
iustly/howe conueniently or inconueniently it is done. Last of all/if any thing be spoken
there to the hinderance of the sinceritie of the gospell/ I am well assured that M. Foxe/
which hath trauailed so muche and so profitably in that trade/will not haue hys author-
itie or name therin to bring any preiudice. Nowe will I also ioyne with you/and leaue
it to the iudgement of the indifferent reader/here I will out of the scriptures/counsellers/
lawyers olde and newe/you haue proued either the lawfulnesse at all of the names of
archbyshops/patriarches/archdeacons/primates/ or of the lawfulnesse of the office of
them/and of byshops which be in our times.

And for as muche as I haue purposed to answere in one place/that which is scat-
tered in diuers/ I will here answere halfe a sheete of paper/ which here is annexed of late
vnto this booke put forthe in the name/ and vnder the credite of the B. of Salisburie/
wherin I will say nothing of those biting and sharpe wordes/which are geuen partly in
the beginning when he calleth the proponders of the proposition which concerneth arch-
bishops and archdeacons nouices/ partly in the ende when he calleth them children/and
the doctrine of the gospell wantonnes. &c. if he had tarried/for his learning and grauitie and
otherwise good desirtes of the church in defending the cause therof against the papistes/
we could haue easily borne it at his handes: now he is dead and layde vp in peace/it
were against all humanitie to digge or to breake vp his graue/only I will leaue it to the
consideration of the reader vpon those things which are alledged/touchyng whether it be
any wantonnesse or nouelties which is confirmed by so grate testimonies of the auncient
worde of God. Vnto the place of the. 4. of the Ephesians before alledged he answereth
cleane contrarie to that which maister doctor sayth/that we haue now neyther Apostles
nor Euangelistes nor prophetes/whereupon he would conclude that that place is no per-
fect paterne of the ministerie in the church. In deede it is true/we haue not/neither is it
needfull that we should. It was therefore sufficient that ther were once/and for a time/so
that the want of those newe/ is no cause why the ministeries there recited be not fulfil-
ent/for the accomplishment and full finishing of the Churche/ nor cause whye any other
ministeries should be added besides those which are there recited.

Afterward he sayethe/that neither bishop nor elder are reckened in that place. The
pastor is there reckened vp/and I haue shewed/that the pastor and bishop/are all one/
and are but diuers names to signifie one thing. And as for those elders which doe rule
gouern/they are made mention of in other places/and therefore the bishop and elder are
there contained/which thyng also M. Doctor graunteth.

After that/he sayeth there is no catechisme/if there be a pastor/ there is one whyche
he can/and ought to instructe the youthe/ neyther doth it pertaine to any other in
the Churche/and publikely to teache the youthe in the rudiments of religion/ then

vnto the paſtor/howſo euer in ſome tymes & places/they haue made a ſeuerall office of it.

And where he ſayeth that there is neyther deacon nor reader mentioned/for the reaſon I haue answeared that S. Paule ſpeaketh there only of thoſe functions wheyche are occupied bothe in teaching and gouerning the churches/and therfore there was no place there to ſpeake of a deacon/and as for the reader/it is no ſuche office in the church/which the minister may not do. And if eyther he haue not leiſure/or hys ſtrength and voyce will not ſerue hym/firſt to reade ſome long tyme/and afterwarde to preache/it is an eaſie matter to appointe ſome of the elders or deacons/or ſome other graue man in the churche to that purpoſe/as it hathe bene practiſed in the churches in times paſte/and is in the churches reformed in oure dayes wythout making any newe order or office of the miniſterie. Where he ſayeth/that by thys reaſon we ſhould haue no churches/ pulpits/ſchooles/nor vniuerſities: it is firſt eaſely answeared that S. Paule ſpeaketh not in the .4. to the Epheſians/of all things neceſſary for the church/but only of all neceſſary eccleſiaſtical functions/wheych to bothe teache and gouerne in the .hurch/and then I haue already ſhewed that there were bothe churches and pulpits.

As for ſcholes and vniuerſities/it is ſufficient commaundement of them/in that it is commaunded/that bothe the magiſtrates and paſtors ſhould be learned/for he that commaundeth that they ſhoulde be learned/ commaundeth thoſe thynges and thoſe meanes/ wherebye they may moſte conueniently come to that learning. And we haue alſo examples of them commended vnto vs in the olde Teſtament. As in the booke of the Iudges/when Debora commendeth the vniuerſitie men/and thoſe wheych handled the pen of the writer/that they came out to helpe in the battell againſt the enemies of God. And in the firſt booke of Samuel/and ſeconde boke of the Kings/where Naioth and Bethel/Jericho/ and a place beyonde Jordan/ are ſpecified places/ wheyche were ſchooles or vniuerſities/ where the ſcholers of the Prophets/were brought vp in the feare of God/and good learning. The continuance of wheyche ſcholes and vniuerſities amongſt the people of God/ may be eaſely gathered of that wheych S. Luke writeth in the Actes/where it may appeare that in Jeruſalem there were certen Colledges appointed for ſeuerall countrey men/ſo that there was one Colledge to receiue the Jewes and Proſelytes wheyche came out of Cilicia/an other for thoſe that came out of Alexandria.&c.to ſtudy at Jeruſalem. And if any man be able to ſhewe ſuche euidence for archbyſhoppes and archdeacons/as theſe are for vniuerſities and ſchooles/I will not deny but it is as lawfull to haue them/ as theſe.

Iudges.5.

2. Sam.19
3. Reg.2.

Acts.6.

Furthermore/ he ſayeth that the churche is not gouerned by names/but by offices: ſo is it in deede. And if the office of an archbyſhop or archdeacon can be ſhewed/we will not ſtrine for the name/but for ſo muche as all the neceſſarie offices of the church together wyth their names/are mentioned in the ſcripture/it is truely ſaide/ that bothe the offices and names of archbyſhop and archdeacon/ (being not only not contained in them/but alſo condemned) ought to be baniſhed out of the churche.

Laſt of all/he ſayeth that Anacletus (if there be any weight in hys wordes) maketh an archbyſhop. I haue before ſhewed what weyghte there is in hys wordes/and I refuſe not that he be weighed wyth the byſhoppes owne weyghtes/ wheyche he vſeth by & by in the handling of the article of the ſupremacie/and in the .113. and .114. pages/by the wheyche weyghtes appeareth/that thys Anacletus is not only light/but a plaine counterfaite.

The ſeconde reaſon wheych ſayeth that the churche of God vnder the lawe/hadde all thynges neceſſarie appointed by the commaundement of God/the byſhop ſayeth he knoweth not what coulde be concluded of it. I haue ſhewed before that there is nothyng leſſe meant/then that the church vnder the goſpell/ſhould haue all thoſe thynges that that church had/or ſhould haue nothyng/wheych that had not/but thys thereupon is concluded/ that the Lord wheych was ſo careful for that/as not to omit the leaſt/ ſhoulde not be ſo carefull for thys churche vnder the goſpell/as to omit the greateſt.

And where he ſayeth/that there was then wheych was called high prieſt/and was ouer all the reſt/he byd well knowe that the cauſe thereof was/ becauſe he was a figure of Chriſte/and byd repreſente vnto the people/ the chefterie and ſuperiorite of oure ſauioure Chriſte which was to come/and that our ſauioure Chriſte being come/there is now no cauſe wheyche there ſhoulde be any ſuche preheminence geuen vnto one/and further that it is vnlawfull that there ſhoulde be any ſuche/ vnleſſe it be lawfull to haue one headde byſhop ouer all the churche. For thys ſuppoſe/that that prieſt was the headde byſhoppe ouer all

the whole churche/whych was during his time vnto oure sauioure Christe. And as for 93
those tytles/cheefe of the synagogue/cheefe of the sanctuarie/cheefe of the house of God/
I say that that maketh muche against archbyshoppes and archedeacons/ for where as in
steade of the synagogue/and of the sanctuarie/and of the house of God or Temple/ are
come particulare churches & congregations/by thys reason it followeth/that there should
be some cheefe/not in euery prouince or diocese/but in euery congregation/and in deede so
ought there to be certen cheefe in euery congregation/whych should gouerne and rule the
rest. And as for the cheefe of the families of the Leuites/and cheefe of the families of the
princes/the same was obserued in all other tribes of Israell/and by all these princes euer
euery tribe and familie/as by the Prince of the whole lande/ God did/ as it were by di-
uers lyuely pictures imprynte in their vnderstanding/ the cheefenes and domination of
oure sauioure Christe. Besides thys/the order whych was appoynted in thys poynte/
was obserued in al the tribes. Moreouer these orders & policies touching the distributi-
on of y offices of the Leuites & priestes/& touching the appoyntment of their gouernors/
were done of Dauid by the aduise of the Prophetes/Gad and Nathan/whych receyued 2. Chro. 29.
of the Lord by commaundement/that whych they deliuered to Dauid. And if so be that it
can be shewed/that archbyshops and archedeacons/came into the churche by any commaun-
dement of the Lorde/ then thys allegation hath some face/ but nowe being not onlye not
commaunded/but also (as I haue shewed) forbidden/euery man both see that thys rea-
son hathe no place/but serueth to the better auertisemente of the archbyshop and archdeacon.
For if Dauid being suche a notable personage/ and as it were an angell of God/ durste
not take vpon hym to bring into the churche any orders & policies/ not only not against
the worde of God/but not without a precise worde and commaundement of God/who
shall dare to be so bolde/as to take vpon hym the institution of the cheefe office of the
Churche/and to alter the policie that God hathe establyshed by hys seruauntes the A-
postles?

And where the byshop sayeth/it is knowen and confessed/that there wanted many
thynges to the perfection of the churche of the Iewes: Truely I doe not knowe/nor can
not confesse/that that churche wanted any thing to the perfection of that estate/ whyche
the Lorde wolde haue them be in/vntill the comming of oure sauioure Christe: and if
there were any thyng wanting/it was not for want of good lawes and policies/wherof
the question is/but for want of due execution of them/whych we speake not of.

For the two last reasons against the archbyshop and archdeacon/although I be
well acquainted with them/that sauoure thys cause/yet I did neuer heare them before
in my life/and I beleue they cannot be proued to be hys reasons/whych they are supposed
to be/& which he set downe for proposition/that the byshop confuteth. Notwithstanding/
the former of these two seemeth to haue a good probabilitie/and to be grounded of that
place of Logicke/that sheweth/that according as the substance or substaunce of anye thyng
is excellent/so are those thynges that are annexed and adioyned vnto it. But because I
wolde the simplest shoulde vnderstande what is sayde or written/ I will willingly ab-
staine from suche reasons/the termes whereof are not easily perceiued/but of those whych
be learned.

And as for the answere whych the byshop maketh/that in place of Apostles/Pro-
phets/the giftes of tongues/of healing/and of gouernaunce/are brought in vniuersities/
schooles/by shyres/and archbyshops: for schooles and vniuersities/ I haue shewed/they
haue bene alwayes/and therfore can not come in/to supply the rowme of the Apostles and
Prophets. And whether a man consider the scholers that learne/ or the schoolemaisters
whych teache/or the orders appoynted for the gouernment of the schooles/ they shall be 1. Cor. 12.
founde to be rather ciuill then ecclesiasticall: and therfore can not come in stande of any ec-
clesiasticall ministerie. If the byshop do meane that they come in place of the gyfte of the
tongues/and knowledge of the gospell that was for the tyme miraculously/ I graunte it/
and then it maketh nothyng to thys question.

As for byshops/they can not come in place of Apostles or Prophetes/for as muche
as they were when the Apostles/Euangelistes/ and Prophetes were: and are one of
those ministeries/ whych S. Paule nameth in the. 4. to the Ephesians/ beyng the
same that is the pastor.

There remayneth therefore fyue archbyshops/ whych shall be come in place of the Pro-
phets and Apostles/as the byshop sayeth/how agreeable it is to truth/that the byshop sayeth

by and by out of the authoritie of Erasmus/ that Titus was an archbyshop: for at that
time/ there were but the Apostles/ Prophetes/ and Euangelistes. If it be so therefore/ that
the archbyshop must supplie the waute of apostles. &c. how commeth it to passe/ he soue-
reth not hys time whilest they were deade/ but commeth in/ lyke unto one whyche is
bourne out of time/ and lyke the untimely and hastie frute/ whyche is seldome or neuer
holesome. And for one to come unto the Apostles or Prophetes place/ requireth the au-
thoritie of hym whych ordained the Apostles. &c. which is the Lorde/ and hys institution
in hys worde/ whych is that whych we desire to be shewed. But hereof I haue spoken
before at large. The necessitie of Deanes I wot not acknowledge/ and I haue already
spoken of them. Touching Prebendaries/ I shall haue occasion to speake a word here-
after. For Earles and Dukes/ and such like titles of honor/ they are ciuill/ neyther doth
it follow/ that because there may newe titles or newe offices be brought into the ciuile
gouernement/ that therefore the same may be attempted in the churche. For God hath
left a greater libertie in institutyng thynges in the common wealth/ then in the churche.

For/ for so much as there be diuers common wealthes/ and diuers formes of com-
mon wealthes/ and all good/ it falleth out/ that the offices and dignities whych are good
in one common wealth/ are not good in an other/ as those whych are good in a Monar-
chie/ are not good in Aristocratie/ and those whych are good in Aristocratie/ are not good
in a popular state. But that can not be sayde of the churche/ whych is but one and vni-
forme/ and hath the same lawes and forme of gouernment throughout the world.

In common wealthes also there are conuersions/ one forme being changed into an
other/ whych can not be in y true church of god. As for Erasmus authorite whych sayth
that Titus was an archbyshop/ I haue answeared to it. And whereas Chrysostome
sayeth/ that the iudgement of many Byshops was committed to Titus/ I haue decla-
red in what sorte that is to be vnderstanded/ and yet vpon those wordes/ the bishop can
hardly conclude/ that whych he dothe: that Titus had the gouernment of many bishops.
For it is one thing to say/ the iudgement of manye was committed vnto Titus/ and an
other thyng to say/ that he had the gouernment of many.

The answer of the byshop vnto the fourthe supposed reason/ pertaineth vnto an o-
ther question/ that is whether ecclesiasticall persons/ ought to exercise ciuill iurisdiction/
whereunto I will answere by Gods grace/ when I come to speake vppon occasion of
M. Doctors booke of that question. In the meane/ I wil desire the reader to consider/
what weake grounds the archbyshop and archdeacon stand vpon/ seing that the byshop
of Sarum/ being so learned a man/ and of so greate reading/ could say no more in their
defence/ whych notwithstanding in the controuersies agaynst Doctor Harding/ is so pla-
thike and so plentifull.

Nowe I haue shewed howe little those thynges whiche maister Doctor bringeth/
make for proofe of that wherefore he alledgeth them/ I will for the better vnderstanding
of the reader/ set downe what were the causes whye the archbyshops were firste ordai-
ned/ and what were their prerogatiues and preheminences before other byshoppes/ and
the estate also of the olde byshoppes/ whych liued in those times/ wherein although there
were greate corruptions/ yet the churche was in some tollerable estate/ as to the entente it
may appeare/ partly howe little neede we haue of them nowe/ and partly also howe great
differences there is betweene theirs and them. Of the names of Metropolitanes/ & bathe
here spoken/ howe that he should not be called the cheefe of priestes/ or the high priest/ or
byshop of byshoppes nowe I will sette downe their office and power whyche they haue
more then the byshoppes.

Chap. 9. In the councell of Antioche it appeareth/ that the byshop of the Metropolitane
seate/ called Synodes/ and propounded the matters whych were to be handled. &c. the
archbishop doth not now call Synodes/ but y primer doth/ for as much as there is no obe-
dience about a parliament/ and he doth not propounde the matters/ & gather the voices/
but an other chosen/ whych is called procurator/ therefore in the respecte that an archb.
Metropolitane was first ordained/ we haue no nede of an archbyshop or metropolitane.
Again an other cause also appeareth there/ whych was to see that the byshoppes kept
them selues within their owne dioceses/ and made not into an others diocese/ but firste
whyle may be done without an archbyshop/ and think it is not done of the archbyshop him
selfe/ geuing licences vnto the wandring ministers to go throughoute not so large as it
selfe/ geuing licences vnto the wandring ministers to go throughoute not so large as it
doth his dioceses/ therefore the seates of an archbyshop is not necessary in this respecte/ and
if it were/ yet it muste be other then it is nowe.

Again

Against the cause why the Metropolitane differed from the rest/and why the calling of the Councell was sent from them to all the bishops the same counsel was by that the greatest concourse was so that place/and in that season of men/ whereunto also may be added/ for that there was the best commodite of lodging and of victualling/ and for that/ as it appeareth in other councelles/it was the place and seate of the Empire. But seyth vs neyther the greatest concourse nor assembly of men/ nor the greatest commodite of lodging and victualling/neither yet the seate of the kingdom is in the Metropolitane cite/ therfore with vs there is no suche cause of a Metropolitane or archbyshop. 94 95 Cyp. 90

In the councel of Carthage holden in Cyprians time/it appeareth that no byshop had authoritie ouer an other/to compell an other/or to condemne an other/but euery byshop was left at hys owne libertie to answere vnto God/and to make hys accompt vnto Christe/and if any thing were done against any bishop/it was done by the consent of all the byshops in the province/or as many as could conueniently assemble. Therfore Cyprian/ which was the Metropolitane byshop/ had then no authoritie ouer the rest/ and yet then there being no christian magistrate/ which would punish the disorders which were committed of the christian byshoppes/there was greatest neede/ that there shoulde haue bene some one/which might haue had the correction of the rest. If therefore when there was moste neede of hys absolute authoritie/there neyther was/nor might be any suche/it followeth that nowe we haue a christian magistrate/ which may and ought to punishe the disorders of all Ecclesiastical persones/and may and ought to call them to accompte for their faultes/that there should be no suche neede of an archbyshop.

The moderation of their authoritie in the auncient times maye appeare / firste by a Canon which is falsly geuen to the apostles/being as it is like a Canon of the councell of Antioche/wherin although it ordayned one primate in euery nation ouer the rest/and will not suffer any great matter to be done without hym/ no also will not suffer hym to doe any thyng without the rest/ yet euery byshop might doe that/ which appertained vnto hys owne parishe/without hym/and he nothing to medle with him in it. But as it seemeth/the meaning of the Canon was /that if there were any weightie matter to be concluded for all the churches in the nation/then the byshoppes of euery parishe shoulde not enterprise any thyng without calling hym to counsell. Nowe we see that the archbyshop medleth with that which euery byshop doeth in hys owne diocese/and hathe his visitations for that purpose/and will take any matter oute of their handes/ concludeth also of diuers matters/neuer making the bishops once priuie to hys doings. 34. Can.

Higinus/or as some thynke Pelagius (I speake heere as Platina reporteth/ not thincking that in Higinus time / there was any Metropolitane) ordayned that no Metropolitane shoulde condemne any byshop/ vnlesse the matter were firste bothe harde and discussed by the byshoppes of that prouince/at what time/ and after a great while/ a byshoppe was the same we call a minister. Nowe the archbyshop will without any further assistance or discussion by others suspende him / and in the ende also throwe him oute of hys charge/and if he haue the same authoritie ouer a byshop/as a byshop ouer the minister(as it is sayde)he may doe the like vnto him also. *Platina. cap. Higin.

The councell of Antioche ordained/that if the voyces of the byshoppes were euen/ and that if halfe did condemne him/ and halfe cleare him / that then the Metropolitane byshop should call of the next prouince some other bishops/ which should make an end of the controuersie: whereby appeareth that the Metropolitane had so small authoritie and power ouer and aboue the rest/that he had not so much as the casting voyce/when bothe sides were euen / and therefore it appeareth/that besides the names of Metropolitane/ there was little or no resemblance betweene those that were then/ & those which be nowe. Can. 17

Nowe/to conclude howe the byshoppes whyche are nowe/ differ from the byshops whych were in times past/ I muste call to thy remembrance (gentle Reader) that which I haue spoken before/whych was that then there was/ as appeareth vnto vs Cyprian and Jerome and others/one byshop in euery parish or congregation ; now one is ouer a thousande/then euery byshoppe hadde a seuerall churche where he preached and ministred the sacramentes: nowe he hath none/then he ruled but one churche (as I haue sayd out of Jerome) in common with the elders of the same : nowe he ruleth a thousande by hym selfe/shutting oute the ministers/to whome the rule and gouernement belongeth/ then he obtained not anye ministrie of the churche / except he were firste chosen by the presbiterie, and appointed by the people of that place whereunto he was appointed:

now he ordeineth where there is no place voyde/and of hys priuate authoritie/without eyther choise or approbation of presbyterie or people: then he excommunicateth not/nor restoreth the excommunicated/but by sentences of the eldership/and consent of the people/ as shall appeare afterwarde: nowe he bothe bothe. And thus you see that contrary to the worde of God/ he hathe gotten into hys owne hande/ and pulled to hym selfe/ bothe the preheminence of the other ministers/and the liberties of the churche/which God by hys worde had giuen. And as for the offices wherein there is any laboure or trauaile/those they haue turned vnto the other ministers/as for example in times past • it was not lawfull for hym that was then an elder/to preache or minister the sacraments in the presence of the byshop/because the byshop hym selfe shoulde doe it/and nowe those which they call elders/may preache and minister the sacramentes by the byshops good licence/although he be present.

Hisperal •Concil.c.7

Nowe if you will also consider howe muche the Lordshyp/ pompe/ and statelinesse of the bishops in oure dayes/ differ from the simplicitie of them in times past/ I shall geue you also a taste therof/ it firste of all I shewe the beginning/or as it were the fountaine wherevpon the pompe grewe/which was/ when in stede of hauing a bishop in euery parishe and congregation/they began to make a bishop of a whole diocese/and of a thousande congregations.

•Concil. tom. 1. epi. Zacha. papę ad Bonif.

In an Epistle of Zacharie vnto Pope Boniface/ it is thus written/ it hathe bene oftentimes decreed/that there should not be a bishop appointed in euery village or little citie/least they should waxe vile throughe the multitude: wherby it bothe appeareth/that there was wont to be a bishop in euery parishe/and vpon howe corrupte and euill consideration one bishop was set ouer a whole diocese. No doubte those that were authors of this/ had learned too well oure olde prouerbe/ the fewer the better cheare/ but the more bishops the merryer it had bene with Gods people. And they might with as good reason hinder the sunne from shining in all places/ & the raine from falling vpon all grounds/ for feare they should be set by/ being common/ as to bring in suche a wicked decree/ whereby vnder pretence of deliuering the bishop from contempte/ they soughte nothing elle but an ambitious and stately Lordshyp ouer those which had not that title of bishop that they had/although they dyd the office of a bishop better then they did. And what intollerable presumption is this/ to chaunge the institution of God/as though he which ordained not one only/ but some number more or lesse of bishops in euery church/ had not sufficiently foreseen/that the multitude and plenitie of bishops could breede no contempte of the office. And it may be as well ordained that the children of poore men should not call them that begate them/fathers and mothers/ but onely the children of the riche and of the noble/least that if euery man that hathe children/ should be called a father/ fathers should be set nothing by. And heere let vs obserue by what degrees and staires Sathan lifted the childe of perdition vnto that proude title of vniuersall bishop. Firste/ where the Lord did ordaine that there should be diuers pastors/elders/or bishops in euery congregation/ Sathan wrought firste that there should be but one in euery churche: this was no doubt the first steppe. Afterwards he pushed further/and stirred vp diuers not to content themselues to be bishops of one church/ but to desire to be bishops of a diocese/ whereunto although it seemeth that there was resistance (in that it is sayd that it was decreed often) yet in the ende this wicked attempt preuailed/ and this was an other steppe/ then were there archbishops of whole prouinces/ which was the third staire vnto the seate of Antichriste. Afterwardes they were Patriarkes of one of the fower corners of the whole worlde/ the whole churche being assigned to the iurisdiction of fower/ that is to say of the Romaine/ Constantinopolitane/ Antiochene/ and Alexandrine bishops. And these fower stayers being layde of Sathan/ there was but an easie stride for the bishop of Rome into that chaire of pestilence/ wherein he nowe sitteth. Hauing nowe shewed how this Lordly estate of the bishoppe began/ and vpon what a rotten grounde it is builded/ I come to shewe howe farre the bishops in oure time are/ for their pompe and outwarde state/ vtterly degenerated from the bishops of elder times.

And heere I call to remembraunce/ that which was spoken of the poore estate of Basile and Theodorete: and if Mr. Doctor will say (as he doth in deede in a terrible place) that then was a time of persecution/ and this is a time of peace/ it is easily answered/ that although Basile were vnder persecution/ yet Theodorete liued vnder good Emperours. But that shall appeare better by the Canons/ which were made

hoode the bishops to frame themselues by.

In the 4. councell of Carthage it is decreed/that the bishops shoulde haue a litle
house nere vnto the church/what is this compared with so many faire large houses/ and
with the princely palace of a bysshop? And in the same councell it is decreed that he shuld
haue the furniture and stuffe of his house after the common sorte/and that his table and
diet shoulde be poore/& that he shoulde get hym estimation by faithfulnes & good conuersa-
tion. And in an other councel that the bishoppes shoulde not giue them selues to feastes/but
be contente with a litle meate. Let these bysshops be compared with ours whose cham-
bers shine with gilte/whose walles are hanged with clothes of Arras/whose cupbordes
are laden with plate/whose tables and diets are furnished with multitude and diuersitie
of dishes/whose dayly dinners are feastes: Let them I say be compared together/and
they shalbe found so vnlike/that if those olde bysshops were aliue/they would not know
eche other. For they would thinke that ours were princes/and ours would thinke that
they were some hedge priests/not worthie of their acquaintance or fellowship.

In the same councell of Carthage/it was decreed/that no bishoppe sitting in anye
place should suffer any minister or elder to stand. Howe I will reporte me to them selues
howe they sit heere/and to the poore ministers which haue to do with them and come be-
fore them.

The bysshops in times past had so litle mo traine of men after them/and thought
it a slumber to the gospel to haue a number of men before and behynde them/and therefore
Eusebius Caesariensis noted as one that brought religion into hatred/ and as one that
seemed to take delight rather to be a captaine of two hundreth/then a bishop/because he had
gotten hym a traine of seruing men to attende on hym. An other example not vnlike is like-
wise reprehended in Rufinus of one Gregory a bishop. Now in our dayes it is thought
a commendacion in the bysshop/a credite to the gospel/if a bishop haue 30.40.50. or more
seruing of him/some before some behynde/and of the gentlest of them (sette aparte the
carying of a dishe vnto the table) haue an honest or gentlemanly calling to occupie themselues
in vnto matters of the lawe/to the hinderance of the churche and common wealthe with
all kinde of slanderous and greater inconueniences/ them I minde to speake of/ because it is
not my purpose.

And here I will note an other cause/which brought in this pompe and princelie estate of
bishoppes/wherein although I will say more in a treatie for the purpose ellare/then my
doctor hathe done in all his treatie/ yet I will shewe that although it were some tolera-
ble at the first/ yet is it no maner of lawe for vs to vse it. For the ecclesiasticall storie
teacheth that the vnlearnednes of priests caused first some bishoppes there to be ordeined
that should also preache. For the title of Lordes/ which bishoppes haue vsurped/
hath his title of (mine Lorde) which Christe forbad his disciples to be called by/
saying that one is their Lorde/ euen Christe. Howe be it I graunt not to them the
name of this Lorde as sought in their behauiour/ for all their lyfe/ and the maner of their speache
of the Christian brethren/ howe they ought to call euery one of their brethren
in the common salutacion/ as maister/ that is Lorde/ as the like also
Christe in his name/ which brethren did vse one to the other/ saying kyrios Lord/as
likewise in diuerse other salutacions/ as appeareth/ as both any bysshe place Mon-
sieur/ and so they shall for all their learning/ I dare say/ neuer vnderstande this word (Lorde) in
some countrey as bishop otherwise/ to haue some great perchance/ either by reason of birth
of his vocation/ of some high honour in the common wealth/ which he occupieth with ther-
fore these titles of honour/ some other/ excellent/ &c. haue they nothing to
doe/ and therefore are yours are.

And as touching the second/ where the fourth hath not employed so great diligence
and study in the magnifying of an house called the palace and other magnificall buildings of ours
bishops/ yet the paine taken in the same/ and the more certaine charges/ haue been taken
from godly zeale and good mindes/ in the common wealth/ giuing ouer his office/ did re-
quire that I should haue some what to say in the matter.

But to the fifthe/ that mentioneth the poore and needie/ at the doores of the church
with the godly goodes & gifts of pastors of the flocke/ wherby poore men are maintained/ which
ought to be bestowed in their maintenance/ which should necessarily followe his right functions/
consisting vpon the care and maintenance of the same/ &c. For the right vse and ordering of
the church goodes/ whom many other ministers should/ & of making great hymne and re-
kenyng vnto greate Lordes and magistrates/ and of the answere to them that say they be

14. canon. It calleth it hospitale. 15. canon. 25. canon. Concil. Tyronense.

34. canon.

Euseb. lib. 7 c. 30.

Ruffi. 1. lib. cap. 18.

Theo. li. 5. cap. 8.

Lib. eodem cap. 18.

helpe the churche by this meanes/I will referre the reader to that which Jerome writeth in an epistle ad Nepotianum monachum where this is handled more at large. By this whyche I haue cyted it appeareth/what was ere cause of this excesse and stately pompe of the byshops namelie that certeine noble and riche men/being chosen to the ministerie/ lyuing somewhat like vnto the former estates wherein they were before/others also assayed to be like vnto them/as we see in that poynte the nature of men to too ready to followe/if they see any example before theyr eyes. But there is no reason because Ambrose and such like did so/therefore our byshops should do it of the churches costes. For because Ambrose and suche like did tarye in theyr trim houses whych they had builte them selues of theyr owne charge before they were byshops/that therefore they shoulde come out of theyre chambers or narrowe houses into courtes and palaces builded of the churches costes.

Another reason of this pompe and statelines of the byshops was/that which almost brought in all poyson and popishe corruption into the church/and that is a foolishe emulation of the maners and fashions of the Idolatrous nations. For as this was the craft of sathan to drawe away the Israelites from the true seruice of God/by theyr fond desire they had to conforme themselues to the fashyons of the gentiles: so to punishe vnthankefull receauing of the gospell/ and to fulfill the Prophecies touching the man of sinne/the Lord suffred those that professed Christ to corrupt theyr wayes by the same sleyght of the Deuyll

3. Eusebius cap. 15. Galerianus maximinus the emperour to the end that he myght promote the Idolatrie and superstition whereunto he was addicted/chose of the chiefest magistrates to be priests/& that they myght be in great estimation gaue eche of them a traine of men to followe them/ and now the christians and christian emperors/thinking that that would promote the christian religiō that promoted superstition/and not remembring that it is often times abhominable before God/which is esteemed in the eyes of men/endeuoured to make theyr byshoppes encounter and match with those Idolatrous priestes/ and to cause that they should not be inferior to them in wealth and outward pompe. And therefore I conclude that seing the causes and fountaynes from whence this pompe and statelines of byshops haue come/are so corrupte and naught/the thyng it selfe which hathe risen of suche causes can not be good.

And thus will I make an end/leauing to the consideration and indifferent iudging of the indifferent reader/how true it is that I haue before propounded/that oure Archb. Metropolitanes/Archdeacons/Byshops/haue before y names almost nothing common with those whych haue bene in elder tymes/before the sunne of the gospell begonne to be maruellously darkned/by the stinckyng mistes which the deuill sent forth out of the bottomles pitt to blynd the eyes of men/that they should not see the shame and nakednes of that purpled whore/which in the persone of the clergie/long before shee gat into her state prepared her selfe by painting her scrythen face/ with the colors of theire gorgeous titles and with the shewe of magnificall and worldlye pompe. For the deuill knewe well enoughe/that if he shoulde haue sette vp oute onely byshoppe in that state of perfection/and lefte all the rest in that simplicitie wherein god had appointed them/that his eldest sonne shoulde neyther haue had any way to gette into that/and when he had gotten it/yet beyng as it were an owle amongst a flocke of birdes/should haue bene quickelye discouered. But I haue done/only this I admonishe the reader that I doe not allowe of all those thynges whyche I before alleged in the comparison betweene oure Archbyshoppes and the Archbyshops of olde tyme/or oure byshops and theirs. Only my entent is to shewe that although there were corruptions/yet in respect of ours they be much more tollerable: and that it might appeare howe smale cause there is that they should alleage theyr examples to confirme the Archbyshoppes and Bishoppes that nowe are.

Concernyng the offices of commissionershyp and howe vnmeete it is that ministers of the woorde shoulde exercise them/and howe that the wisedome of god doth not permitte any suche confusion of offices/there shalbe by goddes grace spoken of it afterward.

To youre answere also vnto the places of S. Matthewe and Luke/ the replie was made before. The place of the fourthe of the firste to the Corinthians is well alledged/for it teacheth a moderate estimation of the ministers/and a meane betweene the contemptuous excessiue estimation/neyther can there be any perfect way to breed that disorder which

saue amongste the Corinthians/as to saye I holde of suche a one/ and I of suche an other/ then to sette vppe certayne ministers in so hyghe Cities and greate shewe of worldly honoure. For so commeth it to passe/that the people will saye/ I will beleeue my Lorde/ and my Lorde archbyshoppe/ what so euer oure parsone saye/for they be wise menne and learned/as we see it came to passe amongste the Corinthians. For the false Apostles because they hadde a shewe and outwarde pompe of speache/they carryed away the people. For although S. Paule sayth that some sayde/ I holde of Paule/ I holde of Apollo/ I of Cephas/yet as it appeareth in his fourth chapter/they helde one of thys braue eloquent teacher/ an other of that. For he translated these speaches vnto hym and hys fellowes by a figure. All that rule is tyrannical/which is not lawfull/and is more then it oughte to be/ and therefore the place of S. Peter is fitly alleaged/wherof also I haue spoken some thyng before.

You are you saye of Hemmingius minde/ and thincke that thys opinion smelleth of Anabaptisme/ I haue shewed howe you haue depraued and corrupted Hemmingius/ and desire you to shew some better reason of your opinion/autos epse, will not suffice vs. You saye/ that if we had once obtained equalitie amongste the clergie/ we woulde attempte it in the latte.

In what starre doe you see that maister Doctor? Moyses sayeth/that if a manne speake of a thyng to come/ and it come not to passe as he hathe spoken/ that that manne is a false Prophet/if your prophecie come not to passe/you knowe your iudgement; already oute of Moyses. Deut. 18.

The Pharisies when oure sauioure Christe inueighed agaynste their ambition/ accused hym that he was no freende to Cesar/ and wente aboute to discredite hym with the ciuile Magistrate/ you shall applie it youre selfe/ you will needes make the Archbyshoppe. &c. neighbourers vnto the ciuill Magistrates/and yet they almoste dwell as farre a sonder as Rome and Ierusalem/ and as Sion and S. Peters Churche there/so that the house of the archbyshoppe maye be burnte sticke and stone/when not so muche as the smoke shall approche the house of the ciuill magistrate.

In the. 116. page/for the authoritie of the archbyshoppe/ is alleaged the nynthe Canon of the Councell of Antioche/ whyche I haue before alleaged/ to proue howe farre different the authoritie of the Metropolitane in those times was from that which is nowe. For there the Councell sheweth that euerye Byshoppe in hys Diocese/hathe the ordering of all the matters within the circuite thereof/ and therefore the meaning of the Councell to be/that if there be anye affaires that touche the whole Churche in anye lande/ that the Byshoppes shoulde doe nothyng without making the Metropolitane priuie/as also the Metropolitane myghte doe nothyng without makyng the other Byshoppes a councell of that whyche he attempted/ which maister Doctor dothe cleane leaue oute.

And if thys authoritie whyche the councell geueth to the Metropolitane/ bring nothyng so excessiue as the authoritie of oure Metropolitanes nowe/ hadde not beene ouer muche/or hadde beene iustifiable/what needed menne father thys Canon(whyche was ordained in thys councell) of the Apostles/ for the seeking falsly of the name of the Apostles/to geue credite vnto thys Canon/ dothe carye with it a note of euill and of shame/ whyche they woulde haue couered as it were with the garment of the Apostles authoritie.

And in the hundreth twentie and three page/to that whych maister Bucer sayeth/ that in the Churches there hathe beene one whych hathe beene cheefe ouer the rest of the ministers/if he meane one cheefe in euery particulare churche/ or one cheefe ouer the ministers of diuers churches meeting at one Synode/and cheefe for the time/and for suche respectes as I haue before shewed/then I am of that minde whych he is: And if he meant any other cheefe/or after any other sorte/I denye that anye suche cheefetye was from the Apostles times/or that anye suche cheefetie pleaseth the holy ghoste/ wherof I haue before shewed the proufes.

And whereas M. Bucer seemeth to allowe/that the name of a byshop/whych the holy ghoste expresly giueth to all the ministers of the word indifferently, were appropriated to certen cheefe gouernoures of the churche/ I haue before shewed by diuers reasones/

haue that was not done wythoute great presumption and manifest daunger / and to the end great hurte to the churche.

And if M. Doctor dely ghte thus to oppose mennes authezitie to the authezitie of the holy ghoste / and to the reasons wherche are grounded oute of the scripture / M. after Calvine dothe openly misselike of the making of that name peeres and peculiare to christe / whych the holy ghoste vseth common to moe. And wherein of M. Calvines wordes / whych sayeth that there be degrees of honor in the ministerie / M. doctor wold gather an archbyshop / if he had vnderstanded that an Apostle is aboue an Euangelist / an Euangelist aboue a pastor / a pastor aboue a doctor / and he aboue an elder that ruleth onely / he needed neuer haue gone to the papishe Hierarchie / to seeke his diuersities of degrees / whych he might haue founde in S. Paule. And wherein vppon M. Calvines wordes / which sayeth that Paule was one of the cheefe amongst the Apostles / he wold seeme to conclude an archbyshop amongste the byshops / he should haue remembred / that S. Paules cheefetie amongst the Apostles / consisted not in hauing any authozitie or dominion ouer the rest / but in labouring and suffering more then the rest / and in gifts more excellent then the rest.

Nowe where as he sayeth / that we desire to pull the rule from others / that the rule might be in oure handes / and we might doe what we list / and that we seke to wythdraw oure selues from controlment of Prince / and Byshop / and all. First / he may learne if he will / that we desire no other authozitie then that / whych is to the edifying of the churche / and whych is grounded of the worde of God: whyche if any minister shall abuse to his gaine or ambition / then he ought to abide not only the controulment of the other ministers / yea of the brethren / but also further the punishment of the Magistrates according to the quantitie of the faulte.

And seeing you charge the brethren so sore / you muste be put in remembrance / that thys vnreasonable authoritie ouer the rest of the ministery and clergie / came to the byshops and archbyshops / when as the Pope by corrupt his chaunginge from the obedience / subiection / and iurisdiction of the Princes: nowe therefore that we be ready to giue that subiection vnto the Prince / and offer our selues to the Princes correction in thynges wherein we shall we a misse / we you thincke it an vnreasonable thyng / that we desire to be disburdened of the byshops and archbyshops yoke / whych the Pope hath layde vppon oure neckes?

And in the .207. page vnto / middest of the .214. page thys matter is againe handled / where first M. Doctor would drawe the place of Galathians the seconde / to proue an archbyshop / and that by a false translation / for hoi dokountes, which is (they that seemed or appeared) he hathe translated (they that are the cheefe) and although the place of the Galathians may be thought of some not so pregnant / nor so full against the archbyshop / yet all must needes confesse / that it maketh more against hym then for him: for S. Paules purpose is to proue there / that he was not inferiour to any of the Apostles / and bringeth one argument thereof / that he had not hys gospel from them / but from Christe immediatly / and therefore if the apostles that were esteemed maste of / and supposed by the Galathians and others to be the cheefe / had no superiozitie ouer S. Paule / but were equall wythhim / it followeth that there was none that had rule ouer the rest. And if they needed no one of the Apostles to be ruler ouer the rest / there seemeth to be no neede / that one byshop should rule ouer the rest. But that I ronne not backe to that I haue handled before / I will not heere so muche vrge the place / as I will not doe vpon that of the Hebrues whych foloweth / and yet the argument is stronger / then that M. Doctor could answere. For if the scripter to the Hebrues / doe prooue our sauiour Christes vocation to be iust and lawfull / because hys calling was contained in the scriptures / as appeareth in the .5. and .6. verse / then it foloweth that the calling of the archbishop whych is not comprehended there / is neyther iust nor lawfull. For that no man (sayth the apostle) taketh honoure vnto hym selfe / but he that is called of God. &c. But I say / hauing before sufficiently spoken of the reasons whych ouerthowe the archbyshoppe / I will let passe these and other places / and swearing only that which M. Doctor hungreth for the establishment of them. He sayeth therefore afterwarde / that although one man be not able to be byshop ouer all the churches / yet he may be byshop ouer a whole diocese / or of a prouince. Nowe if I would saye the one is as impossible as the other / and for proofe thereof alleage that whych the Philosophers say / that as there are no degrees in that whych is infinite / so

that

that of thynges whych are vnlawfull/one thyng ſhall not be done vnlawfull than an other/& there are no degrees in impoſſibilitie/that of thynges whych are impoſſible/that thyng ſhoulde be more impoſſible then an other. If I ſhould thus reaſon/I thynke I ſhould put you to ſome payne. But I will not blame the reader to ſkyppe theſe quyck ionds/it is enoughe for me/that the one and the other be impoſſible/although one ſhoulde be more impoſſible then the other. And that it is impoſſible for one man to be biſhop ouer a whole prouince/or ouer a whole dioceſe/I reaſon is to be conſidered of their duety in beinge ſayd in the deſcription of the office of a biſhop/ paſtor/or miniſter/where I ſpeake of the neceſſitie of the reſidence of the biſhop in hys churche.

As a Prince may rule a whole realme/lyche as Fraunce/or Englande/ſo may he rule the whole worlde by officers/ and magiſtrates appoynted vnder hym: And there haue bene diuers Kynges/whych haue had as many realmes vnder their power/as the Pope hathe hall churches/and although it be ſomewhat vncertaine/ yet I knowe not why they myght not be bound/ conſcionably by them. Nowe I wouldi gladly heare whether you ſpeake for the fame of a biſhop/and if you haue not/then ſubpe. But yet beyng the ſimilitude of the gouernaunce of a Prince ouer a realme/to proue that an archebiſhop may be ouer a whole prouince. Another doctor dare boldly ſaye/ that there may be one by ſhop ouer a whole prouince/but he dare not ſay that there may be a biſhop ouer the whole Churche. But what better reaſon for the one/then for the other? Imagine/if the whole churche be in one prouince or in one realme/whych muſt nedes be/& is not impoſſible to be agayne/ if there may be moue one biſhop ouer a realme or prouince/ then there may be one biſhop ouer all the churche/ ſo that in trauailing wyth an archebiſhop/he harbe trouayle for a whole.

It is he ſayeth that an archebiſhop hath not the charge of gouernment ouer a whole prouince generally/but in caſes exempted/and ſo may we ſay of a ſimple biſhop. But he ſhoulde haue remembred/that he aſſigned before the offices of archebiſhop and biſhop/to be in all thoſe thynges/whych other miniſters are/ and ſuche beſides thoſe others/ he gaue them particulare charges. So that where the office of the miniſter is but to preache/pray/and miniſter the ſacramentes in hys parithe/the office of archebiſhop and biſhop/is to doe the ſame/and more to in the whole prouince or dioceſe/ and ſo it followeth that it is eaſyer for a miniſter to diſcharge hys charge in hys parithe/then for an archebiſhop or biſhop to diſcharge their duetie/in many one parithe of their prouince or dioceſe. For they haue in euery parithe more to doe/and greater charge/then the miniſter of the parithe harbe/ thynk muche leſſe are they able to doe their duetie in all the parithes of their prouinces or dioceſe.

After M. Doctor tranſlateth out of M. Caluin/the papiſtes reaſons for the ſupremacie of the Pope/and M. Caluines ſolutions. For what purpoſe he knoweth/I can not tell/vnleſſe it be to blot paper/I knowe not/what he ſhould meane/and the quarel alſo whych he picketh/to triflinge thyng place/is yet more trifling. For he ſayeth/ the authours of the abomination/ouerthrowe their argumentes for the parithes/whych the contrary is true/ that they vſe the traitors whych they of late pulled out of the holes/to make the parithes/ to ouerthrowe the archebiſhops. But neither Doctor Sanders nor Feckenham/ to defende the archebiſhops/whych the papiſtes vſe to maintaine the Pope. For M. Doctor ſayth plainly/ that for becauſe there is one kyng ouer a realme/therefore there may be one biſhop ouer a prouince/and the papiſtes vſe the ſame reaſon to proue the Pope to be a by ſhoppe of the whole churche. Whereof ſome one reaſon/that the authours of the abomination maketh of the papiſtes/is prone that there ſhould be no archebiſhop. But now I perceiue his meaning/ and that is/ that he thoughte to geue ſome occaſion for the archebiſhop to maintayne Caluins ſolutions made both the papiſtes reaſons for the Pope/ and archebiſhop/ to be halde and pulled in as it were by the heeles/ that the authours of the abomination myght ouerthrowe the papiſtes/& proue that there ſhould be no archebiſhop. But what is it that maiſter Caluin ſayeth for the archebiſhop? It harbe beſt before I anſwer/ what iuſt iudgement Gods iuſtifying ſo ſtrong one number ouer all the maiſters of a prouince/and that he vtterly ſimply condemneth it in hys commentaries vpon the firſt chapter of the Philippians. Howe ſoe it be conſidered/whether in theſe ſentences he harbe layde any ſtrong aſſaultes or no/I leaue it. The papiſtes obiect that for ſo much as there was one high prieſt in Iurie ouer all the churche/ therefore there ſhoulde be one by ſhop ouer all. To whome maiſter Caluine anſwereth/that the reaſon ſolloweth not: for ſayeth he/there is no reaſon to extende that to all the worlde/

which was profitable in one nation. Wherevpon M. Doctor should conclude that maister Calaine also were one archbyshop ouer a whole prouince.

If one going about to proue that he may haue as manye wiues as he list, should alledge Jacob for an Example which hadde two wiues: and maister Doctours should answere and say, that although he might haue two wiues, yet it followeth not that he may haue as many as he list, would not maister D. thinke that he had great iniury, if a man shoulde conclude of these woordes, that hys opinion is that a man maye haue two wiues? I thinke that he would suppose that he had great wrong, and yet thus woulde he conclude of M. Calaines wordes in thys first sentence, whereas in deede M. Calaine declareth a little after, a speciall reason why there was but one hyghe priest in the whole land of Iurie, which is because he was a figure of Christe, & that thereby should be shadowed out hys sole mediation betweene God and hys church. And therfore sheweth that forsomuch as there is none to represent or figure our sauioure Christe, † hys inuocation is, that as there should be no one ouer all the churches, so should there be no one ouer any nation. To the papists obiecting for the supremacie, that S. Peter was the prince & chefe of the apostles, M. Calaun answereth, first by denying that Peter was so, and bringeth many places to proue † he was equal to the other apostles, afterward he saith, although it be graunted, that Peter was chefe, yet followeth it not, because one may beare rule ouer twelue being but a few in number, that therfore one may rule ouer an hundreth thousand, and that it followeth not, that that which is good amongst a few, is forthwith good in all the world. Now let al men iudge, with what conscience and truth, maister D. careth M. Calaun, for to proue the office of the archbishop. But I marueil that he could not also see that, which M. Calaun sayeth in the next sentence almost, where he sayth that Christ is only the head of the church, and that the churche doth cleaue vnto an other vnder hys dominion, but by what meanes, according (sayeth he) to † order & forme of pollicie which he hath prescribed, but he hath prescribed no such forme of pollicie, that one bishop should be ouer all the ministers and churches in a whole diocese, or one archbyshop ouer all the ministers and churches in a whole prouince, therfore thys forme of pollicie which is by archbyshops and suche bishops as we haue, is not the meanes to knit vs vnto another in vnitie vnder the dominion of Christ. Touching the titles and names of honor which are geuen to the Ecclesiasticall persones both vs, and howe that princes and ciuill magistrates may and ought to haue the title, which can not be geuen to the ministers, I haue spoken before, and therfore of archbyshops, archdeacons, and the lowe byshops thus far.

To the next section contained in the .77. 78. and a peece of the .79. page.

Before I come to speake of prayers, I will treat of the faultes that are committed almost throughout the whole Leyturgie, and publike seruice of the church of England, whereof one is that, which is often obiected by the authors of the admonition, that the forme of it, is taken from the churche of Antichriste, as the reading of the Epistles and Gospies so cutte and mangled, as the maner of the prayers, the manner of ministring the Sacramentes, of Mariage, of Burial, Confirmation, translated as it were word for woorde, sauing that the grosse errours and manifest impieties be taken awaye. For although the formes and ceremonies which they vsed, were not vnlawfull, and that they contained nothing which is not agreeable to the woorde of God (which I would they did not) yet notwithstanding, neither the woorde of God, nor reason, nor the examples of the elder churches bothe Iewishe and christian, doe permit vs so vse the same formes & ceremonies, being neither commaunded of God, nor yet suche, as there may not as good as they, and rather better, be established.

For the woorde of God I haue shewed before, bothe by the example of the apostles confirming the Gentiles vnto the Iewes in their ceremonies, and not contrary wise the Iewes to the Gentiles, and by that the wilfulnesse of God hathe thought it a good way to keepe hys people from the infection of idolatrie and superstition, to seuere them from idolaters by outward ceremonies, and therfore hath forbidden them to do thinges which are in them selues very lawfull to be done.

Nowe I will adde thys farther, that when as the Lorde was carefull to seuere them by ceremonies from other nations, yet was he not so carefull to seuer them from e-

wyl/all from the Christians amongst whome they lyued/ and knew those nations whyche were next neighbours vnto them/because from them was the greatest feare of infection. Therefore by this constant & perpetuall prouidence whych God vseth to kepe his people from idolatrie/it followeth/that the religion of God/shoulde not only in matter and substance/but also as farre as may be in forme and fashion differ from that of the idolaters/ and especially the papistes whych are rounde about vs/and amongst vs. For in deede it were more safe for vs to conforme oure indifferent ceremonies to the Turkes whych are farre of/then to the papistes whych are so neare.

Common reason also doth teache/that contraries are cured by their contraryes: nowe Christianitie and Antichristianitie/the gospell and poperie/be contraries/therfore antichristianitie must be cured not by it selfe/but by that whych is (as muche as may be) contrary vnto it. Therfore a medled and mingled estate of the order of the gospell/& the ceremonies of poperie/is not the best way to banishe poperie/and therfore as to abolishe the infection of false doctrine of the papistes/it is necessary to establish a diuers doctrine/ and to abolishe the tirannye of the popishe gouernment/ necessary to plante the discipline of Christ:so to heale the infection that hathe crepte into mennes mindes by reason of the popishe order of seruice/it is meete that the other order were putte in the place therof. Philosophie whych is nothyng else but reason/teacheth/that if a manne will drawe one from vice whych is an extreeme vnto vertue/whych is the meane/that it is best waye to bryng hym as farre from that vice as maye be/and that it is safer and lesse harme for hym to be led somewhat to farre/then he should be suffered to remaine within the borders and confines of that vice wherewith he is infected. As if a man woulde bring a wrathfull man to sobrietie/the best and nearest way is to cary hym as far from hys crosse in dumbe as may be/& if a man coulde not kepe a meane/it were better to fault in ouerdoing lesse then he should dumbe/then to fault in giuing hym more then he ought/as we se to bring a sticke whych is croked/ to be straighte/ we doe not only bowe it so farre vntill it came to be straighte/but we bende it so farre/vntill we make it so crooked of the other side/as it was before of the first side/ to thys ende/that at the last it may stand straighte/and as it were in the mid way betwene bothe the crookednes whych I do not therfore speake/as thoughe we ought to abolishe one euill and hurtfull ceremonie for an other/ but that I woulde shewe/howe it is more daungerous for vs that haue bene plunged in the mire of Poperie/to vse the Ceremonies of it/then of any other idolatrous and superstitious seruice of God. Thys wilfulnes of not conforming it selfe vnto the ceremonies of the Idolaters in thynges indifferent/harbe the churche folowed in tymes paste.

Tertullian saieth/O sayeth he/better is the religion of the heathen/ for they vse no solemnitie of the Christians/neyther the Lordes day/neyther the Pentecoste/ and if they knewe them/they would haue nothyng to doe with them/for they would be afraid/ least they shoulde seeme Christians/but we are not afraide to be called heathen. Libro de Idolatria.

*Constantine the emperor speaking of the keping of the feast of Easter/ sayth that it is an vnworthy thyng to haue any thyng common with that most spitefull company of the Iewes. And a little after he saieth/that it is moste absurde and agaynste reason/that the Iewes shoulde vaunte and glorye/that the Christians coulde not kepe those thynges sayethout their doctrine. And in an other place it is sayde after thys sorte: It is conuenient so to order the matter/that we haue nothing common with that nation. *Euseb. lib. 3.c.17. Socrat. 1. lib.cap.9.

The Councelles although they did not obserue them selues alwayes in makyng of decrees thys rule/ yet haue kepte this consideration continually in making their lawes/ that they would haue the christians differ from others in their ceremonies.

*The councell of Laodicia/whych was afterwarde confirmed by the sixthe generall councel decreed/that the Christians should not take vnleauened breade of the Iewes or communicate with their impietie. *Tom.1. conc.Laod. canon.38.

*Also it was decreed in an other councell/that they shoulde not decke their houses with bare leaues and greene bowes/because the Paganes did vse so/& that they should not rest from their labours those dayes that the pagans did/that they should not kepe the first day of euery monthe as they did. *2. Tom. Braccar. canon.73.

*Another councel decreed/that the christians should not celebrate feastes on y birth dayes of y martyrs/because it was the maner of the heathen: whereby it appeareth/that bothe of singulare men and of councelles/ in making or abolyshing of Ceremonies/herde hathe bene taken/that the Christians shoulde not be like vnto the Idolaters/ so not *Affrica concil.c.27

m

in thole thinges (which of them selues) are good suffrable to be vsed of all men. It shall not harde to shewe the same consideracions in the seuerall thynges (which are mentioned of in thys admonition) as for example in the ceremonyes of prayer / (which is heere to be handled) for reade that Tertullian would not haue the Christians sitte after they had prayed / because the Idolaters did so / but hauing shewed thys in generall to be the pollicie of God first / and of hys people afterwarde / to put as much difference as can be commodiously betweene the people of God and others (which are not) I shall not neede to shew the same in the particulares.

Libro de anima.

Furthermore / as the wisedome of God hath thought it the best way / to kepe hys people from infection of Idolatrie / to make them moste vnlike the Idolaters: so hathe the same wisedome of God thought it good / that to kepe hys people in the vnitie of the truth / there is no better way / then that they should be moste like one to an other / and so as much as possible may be / they should haue all the same ceremonies. And therefore Ireneus to establishe thys order in the churche of Corinth / that they should make their gatherings (as the pope vpon the first day of the Sabboth (which is our sunday) alleageth thys for a reason / that he was so ordained vnto other churches / so that as children of one father / and seruauntes of one familie / he will haue all the churches / not only haue one byet / but that they haue one worde / but also seuen / as it were one liuerie / in vsing the same ceremonies.

2. Cap. 16.

Thys rule did the great councell of Nice follow / when it ordained / that Bishoppes shoulde at the feaste of Pentecost / (no graye meeting / that they should vse standing / ceremonie whereof is made / (which is that one customs ought to be kepte throughe oute all the churches. It is true / that the varieties of ceremonyes ought not to cause the churches to differ one from an other / but yet it maketh muche to the keeping of vnitie / that there be amongste them an vnitie / not only in doctrine / but also in Ceremonies. Now for the manner / that as the forme of our seruice and Liturgie commeth to neare that of the papistes / so it is (of force) different from that of other churches reformed / and therefore ought to be reformed.

Concil. Nicenum. canon. 20.

In other famille there is in the whole seruice or Liturgie of England / by the whiche is vnderstanded an vnprofitable ministerie / and in consequence an vnlawfull ministerie / I say it is maintained / not so muche in that it appointeth a minister of prayers and other prayers and chapters to be reade / (which may certaine time) vnto be spente in preaching / wherein notwithstanding it ought to haue conuenient liberty / considering that the worde vnder thys couloure of long prayer / and vse of the vnlearned of Antichriste hathe muche preaching / If the vse so muche of that prayer / as for that it frequently necessarie vnto it to be done by the minister / (which is nothing of the worke whiche can not be / or shall and as lawfully as that same liturgie hath the table contained in it. Neither can this serue in saying thys is none for lacke of able men to be ministers / for it may be easily answered / that so if [illegible] ministers ought to be no cause for vnto to hinder / vnprofitable ministers / (which by whose meane may be meane ministers of the churche / (which shall not receive / that some ministers (for the moste (which are vnprofitable / the ordinarie is ought to gouerne / (which thing I shall not deny / do not suppose there are enough sufficient ministers) / I say they may appointe some godly graue men / (which can not be wanting) but reade to be a reader in the churche / for that may not be graunted / that they may make of one that can but nothing but reade / a minister of the gospell / as they (which haue power to minister the Sacramentes.

Neither can they say / it is for lacke of sufficient ministers / (which as there be put out of the ministerie men that be able to serue God in that calling / and those put in their roomes / which are not able / (when there are numbers who [illegible] to serue and seeke [illegible] / may iustly required to take [illegible] vnto them / [illegible] to serue be lawfull to preache / want of able ministers / for they [illegible] / (which [illegible] vnlawfull / yet [illegible] / (which are [illegible] / (which [illegible] / (which are put out / and all other [illegible] / (which are put in their roomes.

Againe / it can not be sayde iustly / that they haue taken their [illegible] / seeing ministers could not be gotten / for if the [illegible] / they should before that they might be appointed ouer them / they can not [illegible] / considering that these reading ministers haue a free [illegible] / and an estate for terme of their liues in those churches / of the (which they are [illegible] / so that by thys meanes /

the shepe are not onely committed to an Idol shepperd/I myght say a horse and speake no otherwise then Augustine speaketh/in that a not preaching minister hathe entrance into the churche/but the dore also is shutt upon him and barred against any lawful minister/ that might happely be founde out. 1 Cap. 1

There is a third fault whych likewise appereth almost in the hole body of this service and Liturgie of England/ and that is that the profite which myght have come by it unto the people is not reaped/wherevnto the cause is/ for that he whych readeth is not in some places heard/and in the most places not understanded of the people/though the distance of place betweene the people and the minister/so that a great parte of the people can not of knowledge tell/whether he hathe cursed them or blessed them/whether he hath read in Latine or in English/all the whych risseth vppon the wordes of the booke of service/ whych are that the minister should stand in the accustomed place/ for therupon the minister in saying Mattyns and Evening prayer/sitteth in the chauncell/with his backe to the people/as thoughe he had some secreate talke with God/which the people might not heare. And here vpon it is likewise/that after morning prayer for saying a nother number of prayers/he ryseth vp to the further ende of the chauncell/ and runneth as farre from the people as the wall will let him/as though there were some variance betweene the people and the minister/or as though he were afrayd of some infection of plage/and in deede it remyndeth the memorye of the Leuiticall priesthode/ whych did withdrawe himselfe from the people into the place called the holyest place/ where he talked with God/ and offered for the sinnes of the people.

Likewise for Mariage he commeth backe agayne into the bodye of the church/ for baptisme vnto ye church dore/ what couplinges/ what decency/ what edifying is this? Decencie (I say) in running and trudging from place to place/ edifying in standing in that place/ & after that sorte/where he can would be hard & vnderstanded. S. Luke sheweth/ that in the primitiue church bothe ye prayers and preachings/and the hole exercise of religion was done otherwise. For he sheweth how S. Peter sitting amongst the rest/to the ende he might be the better heard/rose/and not that only/but that he stoode in the midst of the people/that his voyce might as much as might be/come indifferently to all their eares/ and so standing/bothe prayed and preached. Now if it be said for the Chapters & Letany/ there is commaundement geuen that they should be red in the body of the church/in deede it is true/and thereof is easily perceaued this disorder whyche is in saying the rest of the prayers/partly in the hither ende/and partly in the further ende of the chauncell: for seing that those are red in the bodye of the churche/that the people may both heare and vnderstand what is red/what should be the cause why the rest should be red further of/ vnles it be/that either those things are not to be heard of them/ or at the leaste not so necessarye for them to be heard as the other which are reuted in the bodye or middest of the churche. And if it be further sayd/that the boke leaueth that to the discretion of the ordinarye/and that he may refourme vtil there be any thing amysse/then it is easily answered agayne/that obedient that is to agreeable reason/ that the commodite and edifying of the churche should depend vpon the pleasure of one man/so that vpon his either good or euill abuse and discretion/it should be well ouerall with the churche: Beleeue me (I say) we see by experience of the disorders which are in many churches and townes in this behalfe/how that it were lawfull to committe suche authoritye vnto one man/yet that it is not safe so to doe/considering that they have so euill quitten themselues in their charges/and that in a matter/the inconuenience wherof is so easily seene/and so easily refourmed/ther is no colorable meaning for great and so grieuous an abuse.

The ende of the order in the booke is to be observed which is to keepe the prayers in the accustomed place of the churche/chappell/or chauncell/which horse maketh it to contrarie. Also thus far the generall fashion commented either in the whole liturgie or in the moste part of it/ both that I may have no need to repete the same in the particulars/and that I be not disposed alwayes to enter a newe disputation/so oft as the doctor saythe he rye vnskilfully and vnlike a deuine/whence so euer that ye that come/so it be not amisse it maye be well enough taken in the church of Christ. Nowe I come to the fashion of prayer which is prescribed/wherein the authors of the abomination doctrine that there is nothing is not to be vsed of priestes for seruice of prayer/but of this sorte that we have. For they expound them selues in the addicions vnto the first part of the admonition. It is not to any purpose/that Mr. Doctor setteth himselfe to proue that there may be a prescript order

of prayer by Iustine Martyr a witnesse/which notwithstanding hath not one lyne
of prescripte forme of prayers/onely he sayeth there were prayers/he sayeth
auncient fathers saye that there hathe bene alwayes suche kynde of prayers in the chur-
ches/and although they doe say so/yet all men may vnderstande easily/that .M. Doctor
speaketh thys rather by coniecture/or that he hath heard other men saye so: for in suche
as that doctor which he hath chosen oute to speake for all the rest/hathe no suche thynge/
as he fathereth on hym. He sayeth that after they have baptised/they pray for them selues
and for hym that is baptised/and for all men that they maye be meete to learne the truthe
and to expresse it in their honeste conversation/and that they be founde to keepe the com-
maundementes that they may attayne to eternall lyfe/but as thys to say that there hath a
prescripte forme of prayer/when he sheweth nothyng els but the chiefe pointes vpon the
which they conceaued their prayers? Yf you had alleaged this to proue what were the
matters or principal poynctes that the primitiue churche vsed to pray in/you had alleaged
thys to purpose/but to alleage it for a proofe of a prescripte fourme of prayer/when there
is not there mentioned so muche as the essential forme of prayer (which is the asking of
oure petitions in the name and thorough the intercession of our sauioure christ)for thynge
the which there is not nor cannot be any prayer/argueth that either you litle knowe what
the forme of prayers/or that you thoughte (as you charge the authors of the abomination
so often) that thys geare of yours should neuer have come to the examination.

But for asmuch as we agree of a prescripte forme of prayer to be vsed in the church
let that go: thys that I have layde in to shewe that when .M. doctor happeneth of a good
cause/which is very seldome in thys boke/yet then he marreth yt in the handlinge. After
he affirmeth/that there can be nothyng shewed in the whole booke/which is not agreea-
ble vnto the worde of God.

I am verye loothe to enter into thys strife/albeit maister Doctoure hathe thus pro-
voked me/bycause the papistes will lyghtly take occasion of euill speaking/when
they vnderstande that we doe not agree amongste oure selues in every poynte/as for that
some fewe professeours of the gospell being priuate men/bolstered vppon suche trentales/
take suche leaues sometimes/and speake forth vnto suche speaches/as are not meete nei-
ther conuenient.

Notwythstanding my dutie of defending the truthe/and loue which I have
vnto towardes God/and then towardes my Countrey/constraineth me being thus pro-
voked/to speake a fewe woordes more particularly of the fourme of Prayer/that when
the blemishes therof shall appeare/it may please the Queenes maiestie and her honou-
rable councell (which those of the Parliament/whome the Lorde hathe vsed as singulare
instrumentes to deliuer thys realme from the hoote furnaice and iron yoke of the popishe
Egypte/to procure also/that the corruptions which we have brought from them (as
shame it is) which we being so deepely dyed & stayned/have not so easily shaken of) may
be removed from amongst vs/to the ende that we being vnseparably bothe ioyned vnto the
societie of the gospell/and the patterne of other reformed churches/may thereby be ioyned
neerer vnto the Lorde/and maye be sette so farre from Rome/that bothe we may cou-
pute oure selues in the hope/that we shall neuer returne thether againe/and our aduer-
saryes which before vs/and by thys too muche agreement vnto them/and too litle vnto
the reformed Churches/hope for vs/maye not only be deceiued of their expectation/but
also being out of all hope of that which they before/may the sooner putte themselues vn-
to the truthe/whereunto they are nowe bolde thereof.

And as for the papistes triumphe in thys case/I shall not greatly nede to feare it/
considering that their slaunders and contradictions are greater/and that oure sinceritie/ bee-
cause we continue be further from them. For the other that professe the gospell/I shall in-
treate in the name of God/that they abuse not my labours to other ende/then I bestowe it/
and that they keepe them selues in their callinges/committe the matter by prayer vnto
the Lorde/learning to the ministers of the woorde of God/and to the Magistrates that/
which appertaineth vnto them.

The collect of Trinitie Sunday.

To come therfore to touche this matter/I answere that there is fawte in the mat-
ter/and fawte in the fourme. In the matter/for that there are thynges there/that ought
not to be/and thynges there are wanting in the other that should be. Of the first sorte is/
that we may euermore be defended from all aduersitie.

Fourthly

ghoste/for all matche as there is no promise in the scripture/ that we should be free from all aduersitie/and that continuall/it seemeth that thys prayer might haue ben better conceiued/being no prayer of Faithe/or of the subiecte we can assure oure selues that we shall obteine it. For if it be sayde that by the Sworde (aduersitie) is meante all euill/ we knowe that it hathe no suche signification neyther in thys tongue of oures/neyther in other tongues/subyche bie the same Sworde in common speth vs/ but that it signifyeth errours/temptations/and calamitie/from all the subyche we may not desire alwayes to be deliuered. And what answer can be alleaged for the defence of it/yet euerye one that is not ouerthrowen/may see that it seemeth some caution or exception.

In the collecte vpon the twelfth Sonnedaye after Trinitie Sunday/and lyke wyse in one of those subyche are to be sayde after the Offertorie (as ye is termed) is done/request is made/that God woulde graue those thynges subyche we sey oure inwarde grefes haue not asked/for ye thynge subyche ye shall the note of the prophe servile feare/and fauoreth not of that confidence and reuerent familiaritie/that the children of God haue through christe subyche their heauenly father. For all we haue not sayde oure Saviour Christe asked so muche as a remnant of breade/so there is nothinge subyche in hys name we haue not asked/ being necessarie for vs/and if it be not necessarie/wherefore haue we asked it? And if all the prayers were gathered together/and referred to their two heades of Goddes glorye/ and of the thynges subyche pertaine to thys present lyfe/ I can make no Geometricall and exacte measure/but bertie I beleeue/ there shall be founde more then a thirde parte of the prayers subyche are not pfitable and certes of scripture/ spente in praying for/ and praying against the incommodities of thys lyfe/subyche is contrary to all the arguments or contentes of the prayers of the churche/subyche are set downe in the scripture/and especially of oure Saviour Christes prayer/by the subyche oures ought to be directed/ subyche of hymselfe pernitious/destroyeth one only that is prayer. And thus/these superfluous prayers not only in generall wordes/but by rehearsing the commodities and incommodities of thys lyfe into their particulare kindes/ and vayne prayer for the auoyding of those dangers subyche are nothynge neare vs/ as from lightning and thunderynge in the moneth of Januier/from Storme and tempest/when the weather is moste faire/ and the seas moste calme. &c. It is true that vppon some vrgente occasion a prayer maye and ought to bee framed/subyche maye begge either the commodities for lacke whereof the Churche is in distresse/or the turning away of that mischefe subyche either approcheth/ or subyche is alreadye vpon it/but to make those prayers subyche are for the greatest tyme and daunger/ordinarye and dayly prayers/ I can not hetherto see any either scripture or example of the primitiue churche. And here for the simpler sake I will sette downe after what sorte thys abuse crepte into the churche.

There was one Mamertus bysshoppe of Vienna, subyche in the time of greate earthquakes subyche were in Fraunce/inducted certaine supplications/ subyche the Grecians and we of them call the Letanie/subyche concerned that matter/there is no doubte but as other bishoppes vsed in other countreys/they lykewyse hadde prayers accordingly. Howe these Gregoyre either made hym selfe/or gathered the supplications that were vsed/ agreeable the calamities of euerye Countrey/and made of them a playne Letanye or Supplication/ as Platina calleth it/ and ordeyned to bee vsed in all Churches/ subyche hadde almost all churches vsed for the more or lesse/in respecte of the case of the calamitie subyche the churches suffered/yet there is no cause subyche it should be perpetuall/ that was ordeyned but for a time/and subyche all Ladies should pray to be deliuered from the inconueniences/ that there vnder subyche they were troubled subyche.

Platina cap. Leo.

This ytem may be layed of the gloria patri, and the Athanasius Creede/it was first brought into the churche/to the ende that men thereby should make an open profession/in the churche of the mysteries of the Name of God/ against the detestable opinion of Arrius and hys disciples/subyche vnto at that time marueilously ouerranne almoste the whole christendome/ none that it hathe pleased the Lord to quenche that fire/there is no such cause subyche those thynges should be in the churche/at the leaste subyche that gloria patri, should be so often vsed.

Moreouer/to make Benedictus, Magnificat, and Nunc dimittis, ordinarye and dayly prayers/

prayers/seemeth to be a thyng not so conuenient/ consydering that they doe no more cons
cerne vs/then all other scriptures doe/and then both the Aue Maria/as they called it. Yf
although they were prayers of thankes gyuing in Symeon/ Zacharie/ and the blessed
virgin Marye/yet can they not be so to vs/ whych haue not receyued like benefites/they
may be added to the number of Psalmes/and so long as they be/but to make holye and
ordinary prayers of them/as not without some inconuenience and disorder.

And so haue I answeared vnto those thyngs which are contained in the.202.203.
pages/saying that I muste admonishe the reader/that whereas you shall proue that we
ought to haue an ordinarie prayer to be deliuered from danger of thunder/lightnings.&c.
because there are examples of certen that haue bene killed thereby/ you might as well
bryng in a prayer/ that men may not haue falles from their horses/may not fall into the
handes of robbers/may not fall into waters/ and a number such like more/whome heathen/
wherwyth a greater number are taken away/then by thunderings or lightnings and such
like/and so there should be neuer any ende of begging these earthly commodities/ whych
is contrary to the fourme of prayer/appointed by oure sauioure Christe.

And whereas you alledge the petition of the Lordes prayer (deliuer vs from euill)
to proue thys prayer agaynst Thunder.&c. besides that all the commodities and discom-
modities of thys life are prayed for and prayed agaynst in that petition/whereby we desire
oure daily breade/it is very straunge to applie that to the thunder/that is vnderstanded
of the deuill/as the article apo tou ponerou bothe declare/ and it is a marueilous conclu-
sion/that for so muche as we ought daily and ordinarily and publikely desire to be deliue-
red from the Deuill/Ergo,we ought daily and ordinarily and publikely desire to be deliu-
ered from thunder: it is one thyng to correct Magnificat,and an other thyng to shew the
abuse of it. And therefore I see no cause whye you shoulde vse thys allusion betweene
Magnificat and significat,vnles it be for that you purposing to set out all your learning in
thys boke/would not so much as forget an olde rotten prouerbe/whych trotted amongst
the monkes in their cloisters/of whom I may iustly say whyche Tullie sayde in a nother
thyng. Nec quicquam ingenuum potest monasterium: that is/ the cloyster coulde neuer
bryng forth any wittie thyng/for heere although there be Rythmus, yet it is sine ratione.

Rime with out reason.

As these are diuers thyngs more then ought to be conuenyently/so seeme there some
thyngs in the prayers/there are prayers set furthe to be sayde in the common calamities/
and vniuersall scourges of the realme/as plague/famine.&c.and in dede so it ought to be
by the worde of God ioyned with a publike fast commaunded/not only when we are in
any calamitie/but also when any the churches round about vs/or in any country receiue
any generall plague as grieuous chastisements at the Lordes hand. But as such prayers
are needefull/whereby we begge release from oure miseries/so there ought to be as ne-
cessarily prayers of thankes giuing/when we haue receiued those thyngs at the Lordes
hand/whych we asked in our prayers. And thus much touching the matter of the pray-
ers/either not altogether sounde/or else too much or too little.

Concerning the fourme/there is also to be misliked: A great cause whereof is the fo-
lowing of the fourme vsed in Popery/agaynst whych I haue before spoken. For whereas
that seruice was sette in many poyntes as a patterne of thys/it commeth to passe/ that in
steade of such prayers as the primitiue churches haue vsed/ and those that be retayned/
nowe vse/we haue diuers short cuttes and shreddinges/whych may be better called sup-
pes then prayers. And that no man thinke that thys is some idle fancie/and that it is no
matter of weight/what fourme of prayer we vse/so that the prayers be good/it muste be
vnderstanded/that as it is not sufficient to preache the same doctrine whych our sauioure
Christe and hys Apostles haue preached/vnles the same fourme of doctrine/and of tea-
ching be likewise kept: so is it not enoughe that the matter of oure prayer be such as is
in the worde of God/vnles that the fourme also be agreeable vnto the formes of prayers
in the scripture. Nowe we haue no such formes in the scripture/as that we should pray
in two or three lines/and then after hauing red a whole leafe other thyng/come and praye
as muche more/and so to the.xx.and.xxx.time/wyth pauses betweene.

If a man shoulde come to a Prince/and keepe such order in making hys petitions
vnto hym/that hauing verye many thyngs to demaunde/after he hadde demaunded one
thyng he woulde stay a long time/and then demaund an other/and so the third/ the prince
myght well thinke/that eyther he came to aske before he knewe what he had needs of/or
that he had forgotten some peece of hys tale/or that he were distracted in hys vnderstan-
ding

ynge/or some other suche lyke cause of the disorder of hys supplication. And therfore how muche more conuenient were it/that according to the maner of the reformed churches: first the minister hyth an humble and generall confession of sinnes/should desire the assistance of the Lorde/for the frutefull handlinge and receyuinge of the worde of God/ and then after that we have heard the Lord speake vnto vs in his worde by hys minister/the church should likewise speake vnto the Lorde/and present all their petitions and sutes at once/bothe for the whole churche and for the Prince and all other estates whych shall be thought necessarie.

And if any will say that there are shorte prayers founde in the Actes/it may be answered/that S. Luke bothe not expresse the whole prayers at large/but only set downe the summes of them/and their chefe poynctes. And further it may be answered that sometymes those prayers were continued together/and not cutte off/and shorde into diuers small peeces.

An other saute is/that all the people are appoynted in diuers places to say after the minister/whereby not only the time is vnprofitablye wasted/ and a confused voyce of the people one speaking after an other caused/but an opinion bred in their heades/that those only be their prayers whych they say and pronounce with their owne mouthes/ whych withdrawe them to geue the lesse heede to the rest of the prayers whych they rehearse not after the minister/whych notwithstanding are as well their prayers/as those whych they pronounce after the minister/otherwise then the order whych is leste vnto the churche of God bothe beare. For God hathe ordained the minister to thys ende/that as in publyke meetinges/he only is the mouthe of the people from them vnto the Lorde/ and that all the people should attende to that whych is sayde by the minister/and in the ende bothe declare their consent to that whych is sayde/and there hope that it shall so be and come to passe/whych appeareth/by the worde (Amen) as S. Paule testifyeth in the Epistles to the Corinthians. And Iustine Martyr sheweth to haue beene the custome of the Churches in hys time.

1. Cor. 14.
2. Apoll. pro christianis.

Although these blottes in the Common prayer/be suche as may easily enoughe appeare vnto any whych is not sworne to a preiudicate opinion/and that there is no greate difficultie in thys matter/yet I knowe that thys treatise of prayer shall be subiect to many reprehensions/and that there will not be wanting some probable coloures also/whereby these thynges may be defended/whereto shall serue them selues to shewe and to confirme: yet (for the zeale that I haue that these thynges should be amended/and for the instruction of the simpler sorte whych are ignorant of the truthe) I haue beene bolde to vtter/ which I thinke/not doubtinge also but that the lyghte of the truth shall be able to scatter all these mistes of vayne colours/whych shall goe about to darken the clearnesse thereof.

To the next section beginning at the .79. page/and holding on vntill the .81. page.

MAister Doctor requireth that it should be proued vnto hym/that by priuate Baptisme is ment Baptisme by women. First it is ment that it should be done by some other then the minister/for that the minister is bidde to geue them warninge/that they shoulde not bringe the childe at home in their house without great cause and necessitie/accordingly I would gladly aske hym/who they be that are present/when the childe is so hastily after it is borne in great danger of death/ and lastlye all maister Doctours bookes vnto/should be answered all the argumentes of hym/suspecte the neglecte of their duetie/in that they allowe of the daily practising by women in baptising children/if so be that the booke did not so appointe it or prescribe it. If he meante plainly hereby/there needed not so muche adoe.

The grace of the .18. of Iohn. Whatsoeuer is set strong against women baptising/so it is against their preachinge. For the ministerie of the worde and sacramentes can not be pulled in sunder/whych the Lorde hathe ioyned together from time to time. For Esaiah whych was a preacher vnto the elde people of the Iewes of God/was ordained also of god to make the Image whych was a sacramente and seale of hys preachinge touching the destruction of the people. And I wishe/whome the Lord would haue to be the doctor of his church whych was then in hys infancie/was also commaunded to minister the sacrament

of circumcision vnto hys familie. The prieſtes and Leuites whych were appoynted to teache the people/were alſo appoynted to ſacrifice and to miniſter other ſacramentes in the churche. Likewyſe the ſame Prophetes whych God ſtirred vp to preache/he alſo ordained to confirme the ſame by ſignes and ſacramentes. The ſame may be alſo vnderſtanded though out the newe Teſtament/as vnto euery of the twelue/and afterward to the .70. power was giuen/bothe to preache the goſpell/and alſo to confirme hyeth ſignes and miracles whych were ſeales of their doctrine. And S. Paule by the commaundement that oure ſauioure Chriſte gaue hym to preache / vndertooke alſo to baptiſe/ although there were no expreſſe woordes that licenſed hym thereunto/ for he knewe ryght well, that it was the perpetuall ordinance of God/that the ſame ſhoulde be the miniſters of the woord and ſacramentes. Wherupon it followeth/that for as muche as women may not preache the goſpell/no not by the lawes of the realme/that they ought not to miniſter baptiſme. But maiſter Doctor riſeth vp and ſayeth / that a woman in the tyme of neceſſytie / and when there is none other that eyther can or will preache / maye preache the goſpell in the churche.

Thys is ſtraunge doctrine/and ſuche as ſtrengtheneth the Anabaptiſtes handes/ and fauoureth ſtronger that wayes / then anye one thyng in all the Admonition/ whych is ſo often condemned of Anabaptiſme. Hys firſt reaſon to proue it/is that there are exampales thereof. When we alledge the examples of all the churches of the apoſtles tymes/ to proue the election of the miniſter by the church/and in other caſes whych are generall examples approued and executed by the apoſtles/contrary to no commaundement nor ordinance of God/yea/and as hathe bene proued according to the cõmaundement of God/ maiſter D. giueth vs our anſwere in a woorde/that examples proue not: nowe that the queſtion is to make good womens preaching in the churche/ examples I will not ſay of all churches/but of no one churche/only of a fewe ſinguiare perſons/not according to the commaundement of the woorde of God/but cleane contrary to the preſcript woorde of God/I ſay/nowe examples/and ſuche ſinguiare examples are good proofes and ſtrong arguments. 1. Cor. 14. 1. Tim. 2.

Nowe/if the ſpeache be a true meſſenger of the heart / I perceiue maiſter D. is of thys minde/that he would haue women preache in the churche of England at thys time: for he can not deny/and he alſo confeſſeth it ſometymes/that thys is the tyme of neceſſitie/ and in deede it muſt be needes an extreeme neceſſitie / that driueth to make one man preache of two churches/eſpecially ſo farre diſtant/that driueth to make men whych are not able to teach/miniſters/and diuers more thynges whych are contrary to the woord of god: Therfore thys being a time of neceſſitie/ by maiſter Doctours iudgement hee ought to haue women to preache. Beſides thys he ſayeth if neyther none other can or will preache/ that then women maye preache / but in the moſte churches of thys realme/there is none that eyther can or will preache/therefore there/and in thoſe churches women (at the leaſt if they be habile) may preache the goſpell/and conſequently miniſter the ſacraments.

In the .187. page/he cyteth M. Calum in the .13. chapter/ſection .32. to proue that women may teache: wherein I marueil what he meaneth ſo to alledge M. Calum continually/he alledgeth the thirtenthe chapter and no boke/ as thoughe he had written but one boke/and in deede there is no ſuche thyng in no ſu he chapiter of anye bookes of hys Inſtitutions/or in any other place throughout hys whole workes/as I am perſwaded. If thys ſaiute had bene but twiſe or thrice/I ſhoulde haue thoughte it hadde bene the Printers/but nowe that it is continuall and ſo often tymes/ſurely he geueth great ſuſpicion/that eyther ſome body hath miſchiefed hym ſayeth theſe places/or elſe he ſhoulde alledge others/and eſpecially hym that ſhoulde anſwere hys booke/ſetting hym to ſeeke that he ſhoulde neuer finde.

As for M. Calmins iudgement/what it is of womens preaching/ it maye appeare by that he will not by no meanes/no not in the time of neceſſitie (as they terme it) ſuffer eyther woman or any lay man to baptiſe or miniſter any ſacrament / and therefore not to preache. And as for the examples of Mary the ſiſter of Moyſes/of Olda/of Anna/ and the daughters of Philip the Euangeliſt/whych are all called prophetiſſes (for I thinke maiſter D. meaneth theſe examples) as for them I hope/ it will be harde for to ſhewe that they euer prophecied or taught openly in any publike meeting or congregation. And the ſame anſwere is/that although the Lorde doe ſometymes not being vnder any lawe 4. lib inſtit. cap. 15. ſect. 20.

chaunge the order which he hathe sette/in calling boyes certaine women/partlye to the shame of men/and to humble them/partly to lette them understande that he cause/if he sometime/wante their ministerie: yet it is not lawfull for us to drawe that unto example/ and to followe it: for that for as muche as he breaketh the lawe which is not subiect unto it/and which he made not for him selfe/that therefore we maye breake the lawe which we be subiecte/and to whome it is geuen. But we muste goe in the steade hyghe waye of the commaundemente/and of the ordinarye vsage of God in gouerning his churche/and not in the interpretie of certaine singulare examples which haue beene in diuers ages. And as often as God hathe vsed thys extraordinarye meanes of the ministerie of women/so often also hathe he confirmed their calling either by miracle or some wonderfull token/or lyeth some other singulare note and marke/whereby he hathe made their callyng otherwyse straunge and monstrouse/moste certayne and vnoubted to all menne.

There is a greater difficultie then maister Doctoure mentioneth/in the wordes of S. Paule/where he sayeth a woman praying or Prophesying ought to be vailed/and haue her heade couered/in which wordes it seemeth that the Apostle licenceth a woman to prophesie/so that she do it with her heade couered. But to him that shall diligently consyder the place/it shall appeare/that the women of Corinth/had passe the bounder of modestie and of shamefastnesse/two wayes/whereof one was/that they came into the congregation contrarye to the custome of those countreys/with their heades and faces vncouered: an other was/that they also tooke vppon them to speake in the congregation/bothe which faultes S. Paule condemned/but in their seuerall and proper places. Although therefore speakyng against the abuse of vncouering their heads/he bothe not condemne their bolde office in teaching/yet he did not therefore approue it/the confutation whereof he referred to a more conuenyent place. But sayeth he/if women do baptise/ it is in priuate houses. 1. Cor. 11.

I haue shewed before that they maye not baptise at all/therefore not in priuate houses: besides that that I haue in the Replie vnto the section in the one and twentye page shewed/howe it is not lawfull neyther to preache the woorde/nor to minister the Sacramentes in priuate corners/for the which matter of not ministring the Sacramentes in priuate houses/to the authoures of the Admonition/citing the eleuenth Chapter of the firste Epistle vnto the Corinthians/maister Doctoure answeareth that he reproueth the prophanation of the supper by banketting and contempt of their brethren/and exhorteth to tary one for an other.

But what is thys to the purpose? we aske not maister Doctoure the interpretation of thys place/as we doe not of all the rest which he interpreateth/where there is no occasyon in the woorde to interpreate them/being of them selues verye cleare/and the interpretation which is brought neuer almoste making any thing for the solution of that which is obiected/which I refere the Reader to marke throughout hys whole booke. For what if S. Paule reproue the prophanation of the supper of the Lorde/hathe it followe therefore that he bothe not geue to vnderstande/that the Sacramente shoulde be administred in a common assemblie? What if he exhorte to tarye one for an other/therhope bothe he not dehorte from celebrating of the sacrament in a priuate house?

And surely me thincke/you can not be so ignorante as you make youre selfe/that you shoulde not vnderstande their argument/and therefore I thincke you doe rather dissemble it/as you doe in diuers other places: for all men maye easily perceyue/that as S. Paule opposeth the supper of the Lorde/to the common supper: hys banket/to the common banket: so he opposeth there manifestly the churche and congregation/vnto the priuate house: and declareth that as the common supper or bankette/ought to be kept at their houses: so the Lordes supper and hys banket/ought to be celebrated in the congregation.

To the Admonition obiecting in the ninetie & two page that Iohn baptised openly amongste the congregation/he answeareth and sayeth/that it may be as well concluded that we shoulde baptise only in the ryuer of Iordane/and name but those that be of age/ by which saying he giueth to vnderstande/that to baptise in the churche/hathe no greater necessitie then the baptising in Iordane/nor it skilleth no more whether baptisme be ministred in the publicke assemblye/then it is necessarye or skilleth/whether suche

be

be baptised in the riuer of Iordane/and that the baptisme of yong infantes/hathe no bothe the grondes then priuate baptisme hathe. The later wherof (both beyng absurde) we reade two maruelous vses the baptisme of yong infantes. For as of our sauioure Christe we reade thynges in publike places/and refusing priuate places/ so we gather that the preaching of the worde ought to be publike: euen so of S. Iohns preaching and baptising in open assemblies/ wee conclude that bothe preaching and baptising/ ought to bee in publike assemblies.

And although to some one action there concurre diuers thynges/ whyche partlye are not to be followed at all/ partlye are indifferente to be followed or not followed/ yet neither the vnlawfulnesse of the one to be followed/ nor the indifferentnes of the other/ can hinder/ but there are other some thynges in the same action necessarye to be followed: which may be considered bothe of the place of the Scripture/ touching the election/ where I haue proued some thynges there mentioned to be necessarye to be done in elections/ although other some be not conuenient nor fit for vs to followe. And I haue shewed it also by M. Caluine/ whych maister D. alleageth for himselfe/ and by Cyprian/ whose authoritie he shoulde be loothe to reiecte I am sure/ leaste he should lose the opinion of his studiousnesse of the olde writers/ whych he hunteth so diligently after in his booke/ and whereof he maketh the authors of the Admonition so great contemners. And it is not hard to shewe the same in .xx. places more/ as in the .10. of S. Mathew and S. Luke/ where/ as there are diuers thynges not to be followed of the ministers now/ other thynges indifferent to be followed/ so are there also other thynges that be as well commaunded to all the ministers that nowe are/ as they were then either to the .12. or .70. disciples. An other reason he addeth there/ that S. Peter baptised in Cornelius house. But maister D. maketh not the best choyse of his argumentes/ for S. Paules baptising in the house of the gayler/ 16. Actes. has bene more fitte for him. For vnto him please it may be easily answered/ that Cornelius hauing so great a familie as it is lyke he had/ and besides that diuers soudiours vnderneathe him/ and further his frendes and his acquaintance whych he had called/ had a competent number/ and as many as woulde make a congregation/ and as could conueniently be preached vnto in one place. But the answere to bothe these examples and other such like/ as that S. Paule baptised the house of Stephana is easie. For there be- 1. Cor. 1. ing persecutions at that time/ so that it was not safe neyther for the minister/ nor for the people to be seene/ it was meete that they should doe it in houses/ whych otherwise they would haue done in open places: and then those houses whych receiue the congregation/ are not as I haue shewed for the time to be called priuate houses/ and further in places where the gospell hath not bene receyued/ nor no church gathered/ but one only household embracing the gospell/ I say in suche a case/ and especially in the time of persecution where shoulde the ministers preach good minister the sacramentes more conueniently/ then in that house where those profitis of the gospell be/ now to bring this vnto our churches/ whych may safely come into open places/ and where the churche and congregation standeth of diuers householdes/ is a token of great waste of ministers/ in hindering those thynges together/ whych for the great diuersitie of their natures will not be mingled.

And in the page. 191. he bringeth other reasons to proue that the sacramentes ought be ministred in a priuate house/ whereof the first is/ that our sauioure Christe celebrated his supper in a priuate house/ and in an inner parloure/ the reason whereof is easie to be knowne/ for the lawe of God ordaineth that euery householder in his house should vse his libertie with his owne familie/ if it were so great/ as that they might well eate vppe a whole Lambe.

Our sauioure Christe therefore seyng his householde obstinately thys lawe/ and for because he woulde declare that the passeouer had his ende/ and that his holy sacramentes shoulde come in place thereof/ he bothe forthwyth celebrate his supper in the same place/ whych if he had not done/ neyther could he haue done it at all/ the houre of his apprehension then approching/ neyther should it so euenly haue appeared/ that either the passeouer was ably fyxed/ or that the supper came in place of it/ being celebrated bothe at an other time/ and in an other place. For the celebrating of the supper in houses in the Apostles times/ and in Iustins and Tertullians times/ whych were times of persecution/ I haue spoken before/ where also I declared that suche houses for the time are not priuate but publike.

In

And thes are thys reasons wherwyth he wolde proue/ that the sacramentes/ and therfore also the sacrament of baptisme/may be ministred in a priuate house/he hath certaine other to proue that women may baptise/wherof the first is in the.93.page/and that is/that Sephora Moses wife/circumcised her childe/wherunto I haue answeared partly before/that particular examples/especially contrary to generall rules/are not to be followed/and will further answere/if I first admonishe the reader/wher vpon thys baptisme of midwiues and in priuate houses rose/that when we knowe of howe rotten a stocke it came/the frute it selfe may be more lothsome vnto vs. It first therfore rose vpon a false interpretation of the place of S. John. Vnlesse a man be borne againe of water and of the spirite,he can not enter into the kingdome of heauen. Where certaine deo interpreate the worde water for the materiall and elementall water/wherwyth men are washed/ when as oure sauioure Christe taketh water there/by a translation or borowed speache/for the spirite of God/the effecte whereof it shadoweth out. For euen as in an other place by the fire and the spirite/he meaneth nothing but the spirite of God/ wlych purgeth and purifyeth as the fire doeth:so in thys place/by the water and the spirite/he meaneth nothyng else/but the spirite of God/wlych cleanseth the filth of sinne/ and coleth the burning heat of an vnquiet conscience/as water washeth the thyng wlych is foule/and quencheth the heate of the fire. Secondarily/thys error came by a false and vnnecessarye conclusyon drawne of that place. For although the scripture should say/that none can be saued/but those wlych haue the spirite of God/and are baptised with materiall and elementall water/yet ought it to be vnderstanded of those wlych can conuenyently & orderly be brought to baptisme/as the scripture saying/that who so dothe not beleue the gospell/ is alreadye condemned/meaneth thys sentence of those wlych can heare the gospell/and haue discretion to vnderstande it when they heare it/and can not heere shut vnder thys condemnation/either those that be borne deafe/and so remaine/or little infants/or naturall fooles/ that haue no witte to conceiue what is preached. 3. Iohn. 3. Math. 3. Iohn.

And heerevpon S. Augustine concludeth / that all not baptised are condemned/ wlych is as absurdly concluded of hym/as that of our sauioure Christes wordes:except one eate the flesh of the sonne of man/he hathe not lyfe/he concludeth that whatsoeuer he be wlych receyueth not the sacrament of the supper/is damned. 106. Epist. ad Bonifac. In libro de meritis,& remiss.peccat.1.ca.14

Vpon thys false conclusion of S. Augustine/hathe risen thys prophanation of the sacrament of baptisme/in being ministred in priuate houses / and by women or lay men/ as also vpon hys other absurde conclusion/sprong a horrible abuse of the Lordes supper/ whilest they did thrust the bread and wine into yong infants mouths/ for that men were persuaded/that otherwise if their children should die before they were baptised or had receyued the supper/that they were damned for euer. And what better token can there be/ that thys was the cause of thys blinde baptisme/ then that the papists from whome thys baptisme by women is translated/were of the same iudgement/ & for that cause brought in their baptisme by women. Heerevnto may be added an other cause/ wlych is that as (when the church began not only to decline/but to fall away from the sincerite of religion)it borowed a number of other prophanations of the heathen : so also it borowed thys. For as the heathen had women priestes/so it would haue also her women priestes/and that thys was an other occasion of bringing in the baptisme by women/ it appeareth by your Clement/if he can speake any truthe. 3.lib.9.ca.

Nowe I returne to the example of Sephora/and say that the vnlawfulnes of that facte dothe appeare full cleerly in that shee dyd it/before her husband Moses/wlych was a Prophet of the Lorde/and to whome that office of circumcision did appertaine : so that vnles M. Doctor would haue midwiues baptise in the presence of the byshop or the minister/there is no cause why he should alledge thys place:besides that she did cutte of the foreskin of the infante not of minde to obey the commaundement of God / or for the saluation of the childe/but in a choler only/to the ende that her husbande myght be eased and haue release:wlych minde appeareth in her dothe by her wordes/ and by casting awaye in anger the foreskin wlych she had cutte of. And if it be sayd that the euent declared that the acte pleased God/because that Moses forthwyth waxed better/ and was recouered of hys sickenesse/ I haue shewed before/how if we measure thyngs by the euent/we shall oftentimes iustifie the wicked/and take the righteousnesse of the righteous from them. In other reason he hath/wlych is/that the dignite of the sacraments doth not depende vpon the man/whether he be minister or no minister/good or euill.

In deede vppon thys poynte whether he be a good or an euill minister is dependeth not/but on this poynte/ whether he be a minister or no/ dependeth not only the dignitie/ but also the being of the sacrament/so that I take the baptisme of women/ to be no more the holy sacramente of baptisme/then I take any other daily or ordinarie washing of the childe/neyther lette any man thincke/that I haue at vnwares slipped into this allegeration/or that I haue forgotten/that sone after the times of the Apostles/it was the vse of certaine churches/that deacons shoulde baptise in the time of necessitie (as they call it.) For as for the baptisme of deacons/ I holde it to be lawfull/ for because although (as it is wyth vs) they giue hym the name of deacon/ yet in deede he is/ as he then was in the elder times a minister/and not a deacon. And although he did then prouide for the poore/ and so had two functions (whych was not meete) yet hys office ought to be esteemed of the principall parte of hys function/whych was preaching and ministring of the Sacraments/in certen cases. And as for the baptising by lay men/considering that it is not onely agaynst the worde of God/ but also founded vpon a false grounde/ and vpon an vnagined necessitie(whych is none in deede) it moueth me nothing at all/although it be verye auncient/for so muche as the substance of the sacrament dependeth cheefely of the institution and worde of God/whych is the forme/and as it were the life of the Sacrament/of whych institution thys is one/ and of the cheefe partes/ that it shoulde be celebrated by a minister. For although parte of the institution/in that the name of the holye Trinitie is called vpon/be obserued: yet if the whole institution be not/it is no more a Sacrament/ then the papistes communion was/whych celebrating it in one kinde/toke a parte of the institution/and lefte the other. And for so much as S. Paule sayeth/that a man can not preache whych is not sent/no not although he speake the wordes of the scripture and interpreate them: so I can not see / howe a man can baptise/vnlesse that he be sente to that ende/although he poure water and rehearse the wordes which are to be rehearsed in the ministerie of baptisme. I knowe there be diuers difficulties in thys question/and therefore I was lothe to enter into it / but that the answearer setteth downe so confidently/ that it maketh no matter for the truthe of baptisme / whether he be minister or no minister/and so whether one haue a calling or no calling. Wherein notwithstanding he dothe not only by hys often handling of one thyng/confounde hys reader/but him selfe also/and forgetteth that he is in an other question then whych is propounded. For although it shoulde be graunted hym/ that the sacrament dothe not depende vpon that/ yet hathe he not that whych he would haue/that women may baptise. For it is one thing to saye the baptisme whych is ministred by women/is good and effectuall/and an other thing to saye that it is lawful for women to minister baptisme. For there is no man doubteth/but that the baptisme whych is ministred by an hereticall minister is effectuall/ and yet I thinke that M. Doctor will not say/that therefore an hereticall minister maye baptise/ and that it is lawful for heretikes to baptise in ỹ church. And therfore men must not only take heede (as maister D. sayth) that they vsurpe not that whych they are not called vnto/but they must also take hede that they receiue not functions and charges vpon them/ whereof they are not capable/although they be therunto called.

10. Rom.

In the. 153. page M. Bucers censure vpon the communion booke is cited / for the allowance of that it hathe touching priuate baptisme/and consequently of the baptisme by women. It may be/that as M. Bucer although otherwise very lerned hath other grose absurdities/so he may haue that. But it had bene for the credite of your cause/if you had shewed that oute of those writyngs/whych are published and knowene to be hys/and not oute of those whereof men may doubt/whether euer he wrote any suche or no: and if he wrote/whether they be corrupted by those into whose hands they came. And if you would take any aduauntage of M. Bucers testimonie/considering that a witnesse is a publike person/you should haue brought hym out of your studie into the Stationers shop/where he mought haue bene common to others as well as to you/where by his stile & manner of writyng/as it were by hys gestures and countenaunces/and by those thynges that go before and come after/as it were by hys head and by hys feete/ we might the better knowe whether it were the true Bucer or no. For although I will not say but that this may be Bucers doing/yet it seemeth very straunge/that Bucer should not only contrary to the learned writers nowe/but also contrary to all learned antiquitie/and cõtrary to the practise of the churche/whilest there was any tollerable estate/ alowe of womens baptising.

2. De virginibus velan. 2. Tertullian sayeth it is not permitted vnto a woman to speake in the churche/nor to teache/

teache/or to baptise/nor to do any worke of a man/muche les of a minister. b. And in an other place/although he do permit it to be done of lay men in the time of necessitie (as it is termed) yet he giueth not that licence to the woman. c. Epiphanius vpbraideth Marcion that he suffered women to baptise / and. d. in another boke he derideth them that they made women bysshops/and. e. in an other boke he sayeth/it was nat graunted vnto ỹ holy mother of Christe to baptise her sonne. f. Augustine although he were of that minde/ that children could not be saued wythout baptisme/yet in the time of necessitie (as it is called) he dothe not allowe eyther of baptisme in priuate houses or by women / but when there was daunger the women hasted to carry the children vnto the church/and although g. he do seeme to allowe of the baptisme of a lay man in the time of necessitie/yet there also he mentioneth not womens baptisme/ and further he doubteth whether the childe should be baptised againe/which was baptised by a lay man. h. And in ỹ fourth councell of Carthage it is simply wythout exception decreed/that a woman ought not to baptise/the authors of the Admonition obiecte that necessitie of saluation is tied to the sacramentes by thys meanes/and that men are confirmed in that olde error/that no man cā be saued without baptisme/wheych in deede is true. For must it not be thought to be done of necessitie/ and vpon great extremitie/for the doing wherof the orders that God hathe sette / that it should be done in the congregation/and by the minister of the gospell/are broken / Yes verely. And I will further say/that although that the infants wheych dye without baptisme should be assuredly damned (wheych is moste false) yet ought not the orders wheych God hathe sette in his churche/to be broken after thys sorte. For as the saluation of men ought to be deare vnto vs: so the glory of God which cōsisteth in that hys orders be kept/ ought to be much more deare/that if at any time the controuersie could be betweene hys glory and our saluation/our saluation ought to fall that hys glory may stande.

Nowe in the. 187. page B. Doctor answeareth hereunto/ that thys implyeth no more that the saluation is tied to the sacramentes/then when it is taughte that infantes must be baptised/and not tarye vntill they come to the age of discretion/ the wheych howe truely it is spoken/when as the one hath grounde of the scripture/the other hathe none/ the one approued by the continuall/and almost the generall practise of ỹ church/the other vsed only in the corrupt and rotten estate therof/let all men iudge. Therfore for so muche as the ministerie of the worde and sacramentes goe togither/and that the ministerie of the word may not be committed vnto women/and for that thys euil custome hath risen first of a false vnderstanding of the scripture/ỹ then of a false conclusion of that putrue vnderstanding/wheych is/that they can not be saued which are not baptised/and for that the authors them selues of that error/did neuer seke no remedy of ỹ mischefe in womens or priuate baptim: And last of all for ỹ if there were any remedy against ỹ mischefe in such kind of baptisme/yet it ought not to be vsed/being against the institution of God and hys glory/I conclude that the priuate baptisme/and by women is vtterly vnlawfull. There followeth the priuate communion wheych is found fault with/bothe for the place wherein it is ministred/and for the small number of communicantes which are admitted/by the boke offeruies. Touching the place before is spoken sufficiently/it resteth to consider of the number. But before I come to that/I will speake some thyng of the causes and beginning of receyuing in houses/and of the ministring of the Communion vnto sicke folkes. It is not to be denyed/ but that thys abuse is very auncient/ and was in Iustin Martyrs time/in Tertullians and Cyprians time/euen as also there were other abuses crept into the supper of the Lorde/and that very grosse/as the mingling of water wyth wine/ and therin also a necessitie and great mistery placed/as it may appeare bothe by Iustine Martyr & Cyprian wheych I therfore by ỹ way do admonish the reader of/ ỹ the antiquity of this abuse of priuate cōmunion/be not preiudicial to ỹ truthe/no more then ỹ mingling of water/or that opinion of necessitie/that those fathers had of it/is or ought to be preiudiciall to ỹ that we vse in ministring the cup wyth pure wine according to ỹ institution. I say therfore ỹ this abuse was auncient/and rose vpon these causes. First of all in the primitiue church ỹ discipline of ỹ church was so seuere & so extreme/ỹ if any which professed the truth/& were of ỹ body of the church/did through infirmitie deny the truth/ and ioyned himselfe vnto the idolatrous seruice/although he repenting came againe vnto the church/yet was he not receiued to the communion of the Lordes supper any more. And yet lying in extremitie of sickness/and redy to depart this life/if they did require the communion in token that the churche had forgiuen the faulte/ and was reconciled altogyther

b. Lib. de Bapti.
c. Epiph. li. 2. contra heresers.
d. Lib. 2. vbi de phrygib. & Priscil.
e. lib. 3.
f. 1. li. de merit. & remis. pecca. 14. ca.
g. contra ep. parmen. lib. 2. 13. cap.
h. Tom. 1. con. ca. 100.

vnto that person that had so fallen/they graunted that he myght be partaker of it/as may
Eusch lib. 6. cap. 43. appeare by the storie of Serapion. Another cause was that which was before alleaged/ whych is the false opinion which they had conceined/that all those were condemned/that receiued not the supper of the Lord/and therfore when as those that were (as they called them cathecumini, which is yong nouices in religion neuer admitted to the supper/ or yong children fell sicke daungerously/they ministred the supper of the Lorde vnto them/ least they should wante their voyage victuall (as they termed it) whych abuse notwythstanding was neither so auncient as the other/nor so generall. And there wanted not good men whych declared their mislyking/and did decree agaynste bothe the abuses/and agaynst all manner communicating in priuate houses. As in the councell of *Laodicea it was ordained that neyther byshop nor elder shoulde make any oblation/ that was/minister any communion in houses. Besides therefore that I haue before shewed the vnlawfulnesse generally of ministring the sacramente in priuate places/ seeing that the customs of ministring thys supper vnto the sicke/rose vpon corrupte causes and rotten foundations/and considering also (God be praysed) in these times there are none driuen by feare to renounce the truthe/whereupon any suche excommunication shoulde ensue/ whych in the extremitie of sickenesse should be mitigated after thys sorte (for no man nowe that is in extreeme sickenesse/is cast downe or elles assaulted wyth this temptation that he is cut of from the churche) I say these thyngs considered/it foloweth that thys ministring of communion in priuate houses and to the sicke is vnlawfull/ as that whych rose vppon euill groundes: and if it were lawful/yet that nowe in these times of peace/and when the sicke are not excommunicated/there is no vse of it. And so it appeareth/howe little the custome of the olde churche bothe helpe M. Doctor in thys poynte.

*Tom. 1. canon. 58.

And as for that he sayeth Peter Martyr and Bucer/ doe allowe the communion exhibited to the sicke persons/when he sheweth that/he shall haue answer. For where he sayeth he hath declared it in an other treatise/eyther the Printer hath left oute that treatise/or M. Doctor wonderfully forgetteth him selfe/or elles he meaneth some odde thing/ that he hath wrytten/& layde vp in some corner of hys studie. For surely there is no such saying in all hys boke before/nor yet after/so farre as I can finde.

Nowe remaineth to be spoken of the number of communicantes/ and that there is faulte in the appoynting of the seruice booke/ not only for that it admitteth in the time of plague/that one wyth the minister may celebrate the supper of the Lord in the house/but for that it ordaineth a communion in the church/when of a great number whych assemble there/it admitteth three or fower/the abuse and inconuenience whereof may thus be considered. The holy sacrament of the supper of the Lorde/is not only a seale and confirmation of the promises of God vnto vs/but also a profession of our communion/ as well wyth Christ ours sauioure and wyth God/as also (as S. Paule teacheth) a declaration and profession that we are at one wyth ours brethren: so that it is first a sacrament of the knitting of all the body generally/and of euery member particularly wyth the heade/ and then of the members of the body one to an other. Nowe therefore seeing that euery particulare churche and body of Gods people/is a representation/and as it were a liuely portraiture of the whole church and body of Christe/it foloweth (wyth whych we can not do wyth all the church scattered throughout the whole worlde) for the distances of places whereby we are seuered) we ought to do wyth that churche wher vnto God hath ranged vs/as much as possibly or conueniently may be. The departing therefore of the rest of the churche from those three or fower/is an open profession that they haue no communion/felowship/nor vnitie wyth them/that doe communicate: and likewise of these three or foure/that they haue none wyth the rest that wyne not them selues thereunto: whych as bothe by the many grapes making one cuppe/& corues making one loafe/that whole church being many persons/are called as to (wyth whych they haue one wyth an other/ and altogither amongste them selues: so to the declaration and profession of it/ by receiuing one wyth an other/and altogither amongst them selues. And as if so be that we do not celebrate as we may possibly and conueniently/the supper of the Lorde/ we thereby better our wante of loue towardes the Lorde whych hath redeamed vs: so if we doe not communicate togither wyth the churche/so farre forthe as we may do conueniently/ we betray the want of our loue that we haue one towardes an other. And therfore S. Paule driuing hereunto/ willeth that one shoulde tarye for an other/reprehending that whych one preuenteth and commeth before an other/saying: that that is to take euery man his

1. Cor. 10.

1. Cor. 11.

owne supper/and not to celebrate the Lordes supper/not that so many men & women did 117
there came/so many tables were/for that had not ben possible in so great assemblies/but
that they sorted them selues into certaine companies/and that they came scattering one
after an other/and that in stead of making one supper of the lord/they did make diuers.

These thynges being considered/the reason which the admonition vseth in the
185. page/where thys matter is spoken of/which is/drinke you all of thys/is not so ri-
diculous as M. Doctor maketh it. For although that it doe neyther proue that.12.or
10.or any other definite number must of necessitie receiue/yet it proueth that as all they
which were present/did communicate: so as many as in the churche are here to receiue
the sacraments/or may conueniently receiue them together/should followe that example
in celebrating the supper together. And it is probably to be thought/that if oure sauioure
Christe had not bene restrained by the law of God touching the passeouer vnto his owne
familie being twelue/& therefore a competent number to eate vp a Lambe by them selues/
that he would haue celebrated hys supper/not only amongst hys twelue disciples/which
afterwarde he made apostles/but also amongst other of hys disciples and professours of
hys doctrine. But for so much as it was meete that he should celebrate hys supper there
and then/where and when he dyd celebrate hys passeouer/for the cause before by me al-
leaged/it pleased hym to kepe hys firste supper with twelue only/for that the lawe of
communication vnto the passeouer/which was ioyned with the supper/would not ad-
mitte any greater number of communicants/they being sufficient and enoughe to eate
vp the passeouer.

And although it be cleare and plaine/that when it is sayde drincke ye all of thys/
and tary one for a nother/these sayings are meante of that particulare congregation or
assemblie/which assemble themselues together to be taught by one mouthe of the minis-
ter/yet I haue therefore put thys caution of (as much as may be possible) least any man
should cauill/as thoughe I would haue no communion/vntill all the godly through the
world should meete together. Likewise I haue put thys caution (as muche as may be
conuenient) for although it possible/that any particulare churche may communicate at
one table in one day and together/yet maye the same be inconuenient for diuers causes.
As if the number should be very great/so that to haue them all communicate together/it
woulde require suche a long time/as the tarying out of the whole action/would hazarde
eyther the life/or at least the health of diuers there. Againe/for as muche as other some
being at the churche/it is meete that other should be at home/vpon occasion of infantes
and such like thynges/as require the presence of some to tary at home. In these cases and
suche like/the inconueniences doe deliuer vs from the gilte of vncharitablenes/and forsa-
king the felowship of the churche/for that we doe not heere feare oure selues/but are by
good and iust causes seuered/which gilte we shall neuer escape/if beside suche necessarye
causes we pretende those that are not/or hauing not so much as a pretence/yet notwith-
standing seperate our selues/as the godly practise thoughe the churche bothe shewe.

But it may be obiected/that in this poynte the booke of Common prayer is not to
blame/which doth not only not forbid that all the church should receiue together/but also
by a good and godly ordinance moueth those that be present/that they shoulde not be
parte/but communicate altogether. It is true that it doethe not forbid/and that there is
godly ordinance for that purpose/but that (I say) is not enoughe/for neither shoulde
it suffer that those or fewre should haue a communion by them selues (so many being in
the churche whose to receiue/and to whome the supper of the Lord doth of right ap-
pertaine) and it oughte to prouide/that those which woulde wyth drawe them selues
shoulde be by ecclesiasticall discipline at all times/and nowe also vnder a godlye Prince
by ciuill punishment broughte to communicate wyth their brethren. And this is the lawe
of God/and thys is nowe and hathe bene heeretofore the practise of churches reformed.
All men vnderstand that the passeouer was a figure of the Lordes supper/and that there
should be as straight bondes to binde men to celebrate the remembrance of oure spirituall
all deliuerance/as there was to remember the deliuerance out of Egypte. But whoso-
euer dyd not then communicate wyth the rest at that time/when the passeouer was ta- 9. Numb.
ken/was excommunicated/as it maye appeare in the Numbers/where he sayeth/that
whosoeuer dyd not communicate being cleane/hys soule should be cut of from amongste
the people of God/therefore thys negiecte or contempte rather of the Lordes supper ought
to be punished wyth no les punishment/especially when as (after the churche hathe pro-

ceeded in that ordre which our sauioure Christe appoynteth of admonishing) they be not sory for their fault/and promise amendement. And that this was the custome of ỳ churches/it may appeare by the.9.of those canons/which are fathered of the apostles/where it is decreed that all the faythfull that entred into the congregation/and hearde the scriptures red/and did not tary out the prayers and the holy communion/ shoulde be as those which were causers of disordre in the churche/ seperated from the churche/ (or as it is translated of an other) depriued of the communion. Also in ỳ councel of Braccara it was decreed/that if any entring into the church of God/hearde the scriptures/and afterwarde of wantonnes or losenes withdrewe him selfe from the communion of the sacrament/and so brake the rule of discipline in the reuerende sacraments/shuld be put out of the church/ till suche time as he had by good frutes declared hys repentance.

Conc. Apo. canon. 9.

Conc. 2. Bracca cap. 83. tom. 2.

But heere also may rise an other doubt of the former wordes of Moses in the booke of Numbers/for seeing that he maketh this exception (if they be cleane) it may be sayd/ that those that departe/do not feele them selues meete to receiue/and therefore depart/the other three or foure or moe/feele themselues meete and disposed for that purpose/ wherevpon it may seeme that it is neyther reason to compell those to come/which feele not them selues meete/nor to reiecte them that feele that good disposition and preparation in them selues. For answer wherunto we must vnderstand/ ỳ vncleanes which Moses speaketh of/was such as mẽ could not easily auoid/ & wherunto they might fal sometimes by necessary duetie/as by handling their dead which they were by ỳ rule of charitie bound to bury/sometimes by touching at vnwares a dead body/or by sitting in ỳ place where some vncleane body had sitten/or by touching suche things which the lawe iudged vncleane/ which thing cãnot be alleaged in those ỳ are nowe of the church: for as many as be of it/ & wythall of such discretion as are able to proue & examine thẽ selues/can haue no excuse at al/if they may be at ỳ church/to withdraw thẽselues from ỳ holy supper of ỳ lord. For if they will say ỳ they be not mete/it may be answered vnto them ỳ it is their own fault/ & further if they be not mete to receiue the holy sacramẽt of the supper/ they are not mete to heare ỳ word of god/they are not mete to be partakers of ỳ prayers of ỳ church/ & if they be for one/ they are also for ỳ other/for ỳ that boldnes & ỳ that duetie or lawfulnes (I speke of those which are of ỳ church & of discretion to examine thẽselues) I say ỳ what lawfulnes they may offer thẽ selues to ỳ prayers & to the hearing of the word of God/ they may also offer thẽselues vnto ỳ tables supper. And to whomsoeuer of them ỳ lord will communicate him selfe by preaching ỳ word/vnto ỳ same he will not refuse to communicate himselfe by receiuing of ỳ sacramẽts: for whosoeuer is of gods household & family/ he nede not be afraid to come to ỳ lords table/nor dout but ỳ the lord will fede him there/ & whatsoeuer he be ỳ is a mẽbre of the body of Christ/ may be assured that he receiueth life from Christ ỳ head as wel by the arteries & conduits of the supper of the lord/as by the preaching of ỳ word of god: so ỳ it must nedes folow/ ỳ the not receiuing of those which depart out of the church whẽ there is any communion celebrated/proceedeth either of vaine & superstitious feare/ growing of grose ignorance of thẽ selues & of the holy sacramẽts/ or else of an intollerable negligẽce or rather contẽpt/of ỳ which neither ỳ one nor the other shuld be either borne with or nourished/either by permitting.3.or.4.to cõmunicate alone/or else in letting thẽ which depart/go so easely away with so great a fault/which ought to be seuerely punished. And vpon this either contempt or superstitious feare drawen from the papists Lenton preparation of.40.dayes/eare shrift/diriging.&c. it commeth to passe/that men receyuing the supper of the Lord but seldome/ when they fall sicke muste haue the supper ministred vnto them in their houses/which otherwise being once euery weke receiued before/should not breed any such vnquietnes in them/when they can not come to receiue it/ although as I haue before shewed/if they had neuer receiued it before/ yet that priuate receiuing were not at any hand to be suffered. And thus hauing declared what I thinke to be faulty in the communion boke in this poynt/and the reasons why/and with all answeared to that which eyther M. doctor alleageth in this place of the.80.and.81.and likewise in the.152.and 185.pages touching this matter/ I come now vnto that which is called the Iewish purifying by the admonition/and by the seruice boke afore time the purification of women.

Now to ỳ churching of women/in ỳ which title yet kept/there seemeth to be hid a great part of ỳ Iewish purification: for like as in the olde law shee ỳ had brought forth a childe was holden vncleane/vntil such time as she came to the temple to shew her selfe after she had brought forth a man or a woman; so this terme of churching of her/can seme to

12. Leui.

that nothing els/the a banishmēt & (as it were) a certen excommunication frō the church during the space that is betweene the time of her deliuerie/& of her cōming vnto ỹ church. For what doth els this churching implie/but a restoring her vnto the church/ which can not be without some bar or shutting forth presupposed. It is also called ỹ thākes giuing/but the principal title which is ỹ directory of this part of ỹ liturgie/& placed in the top of the leafe/as that which the translatour best liked of us (churching of women) To passe by that/ ỹ it will haue them come as nigh the communion table as may be/as they came before to the high altare/(because I had spoken once generally against such ceremonies) that of all other is most Iewish & approcheth nearest vnto the Iewishe purification/ỹ she is commaunded to offer accustomed offrings/wherin besides ỹ the very word offring carryeth wt it a strong sent & suspition of a sacrifice (especially being vttered simply without any addition) it cā not be without danger/ỹ the boke maketh the custome of the popish church (which was so corrupt) to be the rule & measure of this offring. And although ỹ meaning of the boke is not/ỹ it shuld be any offring for sin/yet this maner of speaking may be a stubling stocke in the way of ỹ ignorant & simple/& the wicked & obstinate therby are confirmed & hardned in their corruptions. The best which cā be answered in this case is/that it is for ỹ reliefe of ỹ minister/but thē it shuld be remēbred/first ỹ the minister liueth not any more of offerings: secondarily ỹ the paiment of ỹ ministers wages is not so cōuenient either in the church or before all ỹ people: and thirdly ỹ therby we fall into ỹ fault wherof we condemne in poperie/& that is/ỹ deliues the ordinarie liuing appointed for the seruice of ỹ priests in ỹ whole/they take for their seueral seruices of masse/ baptisme/ burying churching. &c. seuerall rewards/which thing being of ỹ seruice boke wel abolished in certen other things/I cānot see what good cause there should be/ to retaine it in thys & certain other. Now wheras m. D. sayth ỹ the place of the. 15. of ỹ acts alledged by ỹ admonition/ maketh nothing against this/he shuld haue considered/ỹ if it be a Iewishe ceremonie (as they suppose it/) it is to be abolished vtterly. For it being shewed there ỹ all the ceremoniall law of Moses is done away through our sauior Christ/thys also a part therof must neders be therin comprised. And wheras he sayeth/that it being nothing else but a thankes giuing for her deliuerance/can not be therfore but christian and very godly/I answer ỹ if there should be solemne and expresse giuing of thanks in the church for euery benefite/ either equall or greater then this/which any singular person in the church both receyue/ we should not only haue no preaching of the word nor ministring of the sacramentes/ but we should not haue so much leisure as to do any corporal or bodily worke/but should be like vnto those heretikes/which were called of the Syriake word Messalians, or continuall prayers/and which did nothing else but pray. For the Psalme. 121. spoken of in the 353. page/it being shewed that it is not meete to haue any suche solemne thankes geuing/ it is needeles to debate of the Psalme/wherwyth the thankes geuing should be made. And wheras in. 101. and. 102. pages vnto the admonition obiecting that the comming in the basse to ỹ church more then/thē at other times/is a token of shame or some folly committed/M. doctor iestingly leaueth the matter to the womens answer/a litle true knowledge of diuinitie wold haue taught him/that the bringing in or blurping without authoritie any ceremonie in the congregation/is bothe an earnester matter/ then maye be iested at/and a waightier then shoulde be permitted vnto the discretion of euery woman/considering that the same hath bene so horribly abused in time of poperie. Theodor. lib. 4. 11. ca.

The holy dayes follow/of which M. doctor sayth/that so they be not vsed superstitiously or vnprofitably they may be commaunded. I haue shewed before/that they were. If they were so indifferent as they are made/yet being kept of the papists which are the enemies of God/they ought to be abolished. And if it were as easie a matter to pull oute the superstition of the obseruing of those holydayes oute of mennes hearetes/ as it is to protest and to teache that they are not commaunded for any religion to be put in them/or for any to make conscience of the obseruing of them/as though there were some necessary worship of god in ỹ keping of them: then were they much more tollerable/ but when as ỹ continuance of thē both nourish wicked superstition in ỹ mindes of men/and ỹ the doctrine which shuld remedy ỹ superstition throughe the fewnes & skarcitie of able ministers/can not come to the most part of thē which are infected wt thys disease/& that also where it is preached the fruite therof is in part hindred/whilest the cōmon people attend oftentimes rather to ỹ which is don/thē to ỹ which is taught/being a thing indifferent (as it is sayd) it ought to be abolished/as ỹ which is not only not fittest to hold ỹ people in ỹ sincere worshipping of

of God/but also as that which keepeth them in their former blindenesse and corrupte opinions whych they haue conceyued of such holy dayes. And if they had bene neuer abused neyther by the Papistes nor by the Iewes (as they haue bene and are daily) yet such mayntayning of holy dayes is neuer without some great daunger of bringing in some euill & corrupt opinions into the myndes of men. I will vse an example in one/and that the cheefe of holy dayes/and most generally and of longest time obserued in the church/whych is y feast of Easter/which was kept of some more dayes of some fewer. Howe many thousandes are there/I will not say of the ignorant papistes/nay of those also whych professe the gospell/whych when they haue celebrated those dayes with diligent heede taken vnto their lyfe/and with some earnest deuotion in prayng and hearing the word of God/do not by and by thynke/that they haue well celebrated the feast of Easter/ and yet haue they thus notably deceiued them selues. For S. Paule teacheth the celebrating of the feast of
1. Cor. 5. Christians Easter/is not as the Iewes Easter was/for certen dayes/but sheweth that we must kepe thys feast all the dayes of our lyfe in the vnleauened bread of sincerite and of truthe/by whych we see that the obseruing of the feast of Easter for certaine dayes in the yeare/doeth pull out of oure myndes or euer we be aware/ the doctrine of the gospell/ and causeth vs to rest in that neare consideration of oure duetie for the space of a fewe dayes/whych shoulde be extended to all oure lyfe. But besides the incommodities that rise of making suche holy dayes/and continuing of those whych are so horrible abused/ where it is confessed that they are not necessary: besides this/I say the matter is not so indifferent as it is made. I confesse that it is in the power of the churche to appoynte so many dayes in the weeke or in the yeare in the whych the congregation shall assemble to heare the worde of God and receiue the sacraments and offer vp prayers vnto God/as it shall thinke good according to those rules whych are before alleaged. But that it hathe power to make so many holye dayes (as we haue) wherin no manne may worke any parte of the day/and wherein men are commaunded to ceasse from their daily vocations of plowing and exercising their handy crafftes. &c. that I denye to be in the power of the churche. For proufe wherof I will take the fourthe commaundement/ and no other interpretation of it then maister D. alloweth of in the. 174. page/whych is that God licenseth/and leaueth it at the libertie of euery man to worke sixe dayes in the weeke/ so that he rest the seuenth day. Seeing that therfore that the Lord hath left it to all men at libertie/that they might labor (if they thinke good) sixe dayes. I say the churche nor no man can take this libertie away from them/and driue them to a necessary rest of the body. It is not lawfull to abridge the libertie of the church in this poynte/ and in steade that the Lord sayeth sixe dayes thou mayest labor if thou wilte/to say thou shalt not labour sixe dayes: I do not see why the church may not as well/whereas the Lord sayth thou shalt rest the seuenth day/commaund that thou shalt not rest the seuenth day. For if the church may restraine the libertie that God hath geuen them/it may take away the pole also that God hath put vpon them.

And whereas you saye in the. 173. page/ that notwithstanding thys fourthe commaundement/the Iewes had certaine other feastes which they obserued: in dede the lord which gaue this generall lawe/might make as many exceptions as he thoughte good/ so long as he thought good. But it followeth not because the Lord did it/that therfore the church may do it/vnles it hath commaundement and authoritie from God so to doe. As when there is any generall plague or iudgement of God either vpon the church/ or com-
2. Ioel. ming towardes it/the Lord commaundeth in suche a case that they should sanctifie a generall fast/and proclaime ghinatsarah, whych signifieth a prohibition or forbidding of ordinarie workes/and is the same Hebrewe worde whereuppon those feastes dayes are noted in the lawe wherin they should rest: the reason of whych commaundement or the Lorde was/that as they abstained that day as much as might be conuenientlye from meate/so they might abstaine from their daily workes/to the ende they might bestowe the whole day in hearing the worde of God/and humbling them selues in the congregation/ confessing their faultes/and desiring the Lord to turne away from his fearce wrathe. In this case the church hauing commaundement to make a holy day/may and ought to doe it/as the churche whych was in Babylon did/during the time of their captiuitie: but where it is deficient of a commaundement/it may not presume by any decree to restraine that libertie whych the Lord hath geuen.

Howe that I haue spoken generally of holye dayes/I come vnto the apostles and

other

other saintes dayes/wheych are kept with vs. And though it were lawfull for the church to ordaine holy dayes to our saviour Christ or to the blessed Trinitie: yet it is not therefore lawfull to institute holy dayes to the apostles and other saintes/ or to their remembrance. For although I confesse as much as you say in the.153.page/that the churche of England doth not meane by thys keping of holy dayes that the saintes should be honoured/or as you allege in the.175.and.176.pages/ that with vs the saynctes are not prayed vnto/or that it doth propounde them as mediatorious/yet that is not enoughe. For as we reason against the popishe purgatorie/that it is therfore naught/for as muche as neyther in the olde Testament nor in the newe there is any mention of prayer at any time for the dead: so may it be reasoned against these holy dayes ordained for the remembrance of the saynctes/that for so muche as the olde people did neuer kepe any feast or holy day for the remembrance eyther of Moses or Daniel/or Job/or Abraham/ or Dauid/or any other/howe holy or excellent so euer they were: nor the apostles nor the churches in their time neuer instituted any eyther to keepe the remembrance of Stephen/ or of the virgine Mary/or of Iohn Baptist/or of any other notable and rare personage/that the instituting and erecting of them newe/and thys attempt by the churches wheych folowed/which haue not suche certen and vndoubted interpreaters of the will of God / as the prophetes and apostles were wheych liued in those churches/is not without some note of presumption/for that it vndertaketh those thinges wheych the primitiue church in the apostles times (hauing greater giftes of the spirite of God then they that folowed them had) durst not venter vpon.

Moreouer I haue shewed before/ what force the name of euerye thing hathe to cause men to thinke so of euery thing/ as it is named/ and therefore although you say in the.175.page that in calling these holy dayes the dayes of suche or suche a saincte/ there is nothyng else meant but that the scriptures wheych are that daye red/ concerne that saincte & containe eyther hys calling/preaching/persecution martyrdom.&c. yet euery one doth not vnderstande so much. For besides y the corrupt custome of poperie hath caryed theyr mindes to an other interpretation/the very name & appellation of the day teacheth otherwise. For seeing that by the dayes dedicated to the Trinitie/and those that are consecrate to oure saviour Christe/are in that they be called Trinitie day or the Natiuitie daye of our saviour Christe/by and by taken to be instituted to the honor of oure saviour Christe and of the Trinitie: so likewise the people/when it is called S. Paules day or the blessed virgin Maryes day/can vnderstande nothing thereby/ but that they are instituted to the honor of S. Paule or of the virgin Marye/vnles they be otherwise taughte. And if you say let them so be taught/ I haue answeared that the teaching in thys land can not by any order wheych is yet taken come to the moste parte of those / wheych haue dronke thys poyson/and where it is taught/yet were it good that the names were abolished/that they should not helpe to vnteache that/wheych the preaching teacheth in thys behalfe.

Furthermore/seeing the holy dayes be ceremonies of the church/ I see not why we may not here renue Augustines complaints/that the estate of the Iewes was more tolerable then oures is (I speake in thys poynte of holy dayes) for if their holy dayes and oures be accounpted/we shall be found to haue more then double as many holy dayes as they had. And as for all the commodities wheyche we receiue by them/ whereby maister D. goeth about to proue the goodnesse and lawfulnesse of their institution / as that the scriptures are there red and expounded/the patience of those saints in their persecution & martyrdome is to the edifying of the church remembred/& yearely renued: I say/that we might haue all those commodities without all those daungers wheych I haue spoken of/ and without any keping of yearely memorie of those saintes/ and as it falleth out in better and more profitable sorte. For as I sayd before of the keping of Easter/that it tieth/ and (as it were) fettereth a meditation of the Easter to a few dayes/wheych should reach to all oure age and time of oure life: so those celebrations of the memories of saynctes and Martyrs/strengthen oure consideration of them vnto those dayes/wheych should continually be thought of/and daily as long as we liue. And if that it be thoughte so good and profitable a thing that thys remembrance of them should be vpon those dayes/wherin they are supposed to haue dyed/yet it followeth not therfore that after this remembrance is celebrated by hearing the scriptures concerning them / and prayers made to followe their constancie/that all the rest of the day should be kept holy in suche sorte/ as men should be debarred of their bodely labours/and of exercising their daily vocations.

Nowe whereas maister Doctoure citeth Augustine and Jerome to proue that in the churches in their times there were holy dayes kept besides the Lordes day/ he might haue also cited Ignatius and Tertullian and Cyprian whyche are of greater auncientie/and would haue made more for the credite of hys cause / seeing he measureth all hys truthe almoste throughe the whole boothe/by the croked measure and yarde of tyme. For it is not to be denyed/but thys keepyng of holy dayes (especially of the Easter and Pentecost) are verye auncient/ and that these holye dayes for the remembrance of Martyrs/ were vsed of long time. But these abuses were no auncienter then other were / groser also then thys was / as I haue before declared / and were easye further to be shewed/ if neede required. And therfore I appeale from these examples to the scriptures/and to the examples of the perfectest churche that euer was/whych was that in the apostles times. And yet also I haue to saye/that the obseruation of those feastes first of all/ was muche better then of later times. For Socrates confessing/that neyther oure sauioure Christe nor the Apostles dyd decree or institute any holy dayes / or laye any yoke of bondage vpon the neckes of those whych came to the preaching/addeth further/that they did vse first to obserue the holy dayes by custome/and that as euery man was disposed at home: which thyng if it had remained in that freedome/that it was done by custome/ and not by commaundement/at the will of euery one and not by constraint/it had beue much better then it is nowe/and had not drawne suche daungers vpon the posteritie/as did after ensue and we haue the experience of. Lib. 5. c. 22.

As touching M. Bucers / M. Bullingers and Illiricus allowance of them/ if they meane suche a celebration of them / as that in those dayes the people may be assembled and those partes of the scriptures whych concerne them whose remembrance is solemnised/red/and expounded/ and yet men not debarred after from their daily workes/it is so muche the lesse matter: if otherwyse/ that good leaue they giue the churches to dissent from them in that poynte/ I doe take it graunted vnto me/being by the grace of God one of the churche.

Although as touching maister Bullenger it is to be obserued / since the time that he wrote that vpon the Romains/there are about. 35. yeares/sithens whych time although he holde still that the feastes kept vnto the Lord/as of the Natiuitie/Easter/and Pentecost dedicated vnto the Lorde/ may be kepte/ yet he denyeth flatly that it is lawfull to keepe holy the dayes of the Apostles as it appeareth in the confession of the Tigurine churche ioyned with others. Confess. eccle. Tigur. & aliarum eccles. ca. 24

As for M. Caluine/as the practise of hym and the churche where he liued was and is/to admitte no one holy day besides the Lordes day: so can it not be shewed oute of any parte of hys workes (as I thynke) that he approued those holy dayes/whych are nowe in question. He sayeth in deede in hys Institution: that he will not condemne those churches which vse them: No more we the church of England/neyther in thys nor in other things whych are meete to be reformed. For it is one thyng to mislike/a nother thing to condemne/and it is one thing to condemne some thing in the church/and an other thing to condemne the churche/for it. And as for the places cited oute of the Epistles to the Galathians and Collossians/ there is no mention of any holy dayes/eyther to Saintes or to any other / and it appeareth also that he defendeth not other churches but the churche of Geneua/& answeareth not to those whych obiecte againste the keping of saintes dayes or any holy dayes (as they are called) besides the Lordes day/but against those which would not haue the Lords day kept still/as a day of rest from bodely labour/ as it may appeare bothe by hys place vpon the Collossians / and especially in that whych is alleaged oute of hys Institutions/and that he meaneth nothyng les then suche holye dayes / as you take vpon you to defende/it may appeare first in the place of the Colossians / where he sayeth that the dayes of rest whych are vsed of them/are vsed for politie sake. Nowe it is well knowne/that rest is politie and a way to preserue the estate of thyngs/and to kepe them in a good continuance and successe/ that as well the beastes as the menne whych labour sixe dayes shoulde rest the seuenth: so it tendeth to no politie nor wealthe of the people or preseruation of good order/that there shoulde be so many dayes/wherin men should cease from worke/being nothyng whych breedeth idlenesse/and consequently pouertie/ besides other disorders and vices/ whych alwayes goe in companye with idlenesse. And in the place of hys Institutions he declareth hym selfe yet more plainely/ when he sayeth/ that those olde holye dayes then are withoute superstition / when they be ordained onlye for

the

the obseruing of discipline and order/ whereby he geueth to vnderstande/that he woulde haue them no further holye dayes/ then for the tyme which is bestowed in the exercise of the discipline and order of the churche/and that for the rest/they shoulde be altogether/as other dayes/free to be laboured in. And so it appeareth/that the holye dayes ascribed to sauntes by the seruice booke/is a iust cause whye a man can not safely wythoute exception subscribe vnto the seruice boke. Nowe whereas M. Doctor sayeth/it maketh no matter whether these thynges be taken oute of the Scriptures/so they be good. &c. I haue proued first they are not good / then if they were / yet being not necessary and abused horribye by the Papists/other being as good and better then they/ought not to remayne in ỹ church. And as for Ambrose saying all truthe of whomesoeuer it be sayde/is of the holy ghoste: if I were disposed to moue questions/ I coulde demaunde of hym whych careth not of whome he haue the truthe/ so he haue it/ what our sauior Christe meant to refuse the testimonye of Deuils/ when they gaue a cleare testimonie that he was the sonne of God/ and the holy one: and what S. Paule meante to be angrye/ and to take it so greuously/ that the Pythonisse sayde/he and hys companion were the seruauntes of the highe God/ which preached vnto them the way of saluation: Heere was truthe/and yet reiected/and I would knowe whether M. Doctor would saye that these spake by the spirite of God. Thus whilest wythout all iudgement he snatcheth here a sentence and there another out of the Doctors/and that of the worste/as if a man should of purpose chuse out the drosse/ and leaue the siluer: within a while he wil make no great difference not only betweene the prophets and Apostles and prophane writers/as Aristotle and Plato/ but not betweene them and those/whych speake not by the conduite and leading of the holy ghost/but by the violent thrusting of the wycked spirite.

Marke. 4.

Actes. 16.

The replie vnto the next section in the. 81. and. 83. and. 84. page.

HEre maister D. would faine (as it seemeth) if he durst/interpreate diligent preaching and preaching in season and out of season/to be preaching once a moneth. But because he dare not say so directly/he compasseth it about/and first putteth ỹ case of one preaching twise a day verbally and ỹ final substance of matter/of a nother preaching but once in a monthe/and dothe it pithilye and orderlye and discretely/ and concludeth that suche a sermon once in a moneth/is neater the minde of the Apostle/then all those other sermones made twise euerye day: and yet the case is not so cleare/as he maketh it. For graunting that those (whych he calleth verball sermones) haue some goodnesse and edifying/it must be very simple and slender meate/whych is not better being geuen euerye daye/ then the best and dayntiest meate once only in a moneth. For wyth the one/a manne may liue although he be not lyking / wyth the other hee being once fedde / is afterwarde famished. But howe if the case be putte/that the monthely and long laboured sermons (as they are called) haue as little and lesse good wholesome doctrine in them/then the sermons which are preached euery day. Assuredly for the moste of those that goe so long wyth a sermon/ and whych I knowe/and haue hearde: when they come to bring it forthe/bryng forthe oftentimes more winde and vnprofitable matter/then any good and timely fruite/or holesome substanciall doctrine. And no marueil / for therin the worde of God is fulfilled/ whych declareth that the talentes of Gods giftes and grace are encreased by continuall vse and laying oute of them/ and of the other side diminished/ and in the ende taken quite awaye/when as they are suffered to lie so long rusting / and as it were dygged in the grounde.

And heere mayster Doctor taketh occasyon to vtter hys stomacke againste London/flinging of one side against the women/of the other side against the ministers/whose diligence because it maketh maister Doctours negligence more to appeare / as a darcke and duskishe coloure matched wyth that whych is cleare and lightsome / he dothe goe about to deface/ wyth the vntrue and slaunderous surmise / of lose negligent and vnprofitable preaching. If there be some one suche or two in London / it is too greate iniurie therfore to charge indefinitely the companie of the ministers of London: besides that M. Doctor dothe not see/ howe furste he accuseth the byshop or euer he be aware/ bothe in excusing suche ministers/and not in reforming them/being so farre oute of order/ and then

the archbyshop/whych dothe not require thys disorder at the byshops handes/since as (he sayeth) thys is so goodly and heauenly an order/to haue one byshop ouer many ministers and one archbyshop ouer diuers byshops. And if we shall esteme the godlynes and fastnes of preachyng/ by the fruites/ as by the knowledge and feare of God in the people of London/and by faithfull and true hearres towardes the prince and the realme: I thynke that that whych he termeth fruiolous/lose/ and vnprofitable preachyng will fall out to be waightier/and to leaue a deeper print behinde them/then those monthly sermons which he speaketh of: and the ministers of London better ministers which preache twise a day/ then those whych make the worde of God nouell and dainties/and as M. Latimer pleasantly sayde/strawberies commyng only at certen times in the yeare. Of thys thyng M. Doctor speaketh againe in the.167. page but to thys effecte altogither/ and almost in the same wordes. To the next section being the rest of the.84.page/ I minde to say nothing/ hauing before spoken of the faultes of the ceremonies and rites which are vsed wyth vs.

The replie vnto the next section contained in.86.87.and.88.pages.

After a nũber of wordes wythout matter/sayings without proues/accusatiõs without any grounded or likelyhode of grounds/as that they be instrumentes of greedie guttes and lusty roysters to maintaine them in their lothe/whych notwithstanding speake agaynst patronages/and would haue the lyuings of the churche/whych are idely and vnprofitably spente(for the moste parte)applyed to the ryght vses of the poore/and of ministers and scholers/and that they would be discharged from ciuill and ecclesiasticall subiection/whych humbly submitting them selues to the Queenes maiestie and all those that are sent of her/ would deliuer the churches and them selues for the churches sake/ from the vnlawfull dominion of one/to the ende that they might yelde them selues wyth their churches subiect to the lawfull ecclesiasticall gouernment of those whych God hathe appoynted in hys worde. After I say a number of suche and like accusations mixed wyth most bitter and reprochfull wordes vnto all which/it is sufficient answere/that quod vere bo dictum est, verbo sit negatum. As easely denyed as sayde.

He turneth hym selfe to those that be in authoritie/ whome he would make beleeue that it standeth vppon the ouerthrowe of the churche/of religion/of order/of the realme/ and of the estate of Princes and magistrates/whych are by thys meanes established/and whose estates are made thys way most sure/when as the true causes of these clamoures and outcryes that M. doctor maketh/is nothyng else but the feare of the ouerthrowe of that honor/whych is to the dishonor of God and ignominie of hys churche/ and whyche maketh to the good dispensing of these goods for the aide and helpe of the churche/whych nowe serue to oppresse it. As for the courte of faculties/the corruptions thereof being so cleare/that all men see them/and so grose/ that they whych can not see maye grope them: M. Doctor answeareth/that he knoweth not what it meaneth/ and therfore is moued of modestie to thinke the best of it/whyche is but a simple shifte. For besides that that the Admonition speaketh nothing of it/but that the streates and high wayes talke of it: if there had bene any defence for it/it is not to be thought that M. doctor would haue ben so negligent an aduocate/as to haue omitted it/seing if he were ignorant/he myght haue had so easely and wyth so little coste the knowledge of it. As for hys modestie/hys bolde affeueration of thynges whych are doubtfull/ whych are false/ whych are altogither vnlikely/ whych are impossible for him to knowe/doth sufficiently bewray & make so well knowne/ that no suche bisarde or painting can serue to make men beleue/ that mere modestie shutte vp hys mouthe from speaking for the court of faculties/whych hathe opened hys mouthe so wyde for the defence of those thinges/wherin as it falleth out/he hath declared himselfe to haue les skill and vnderstanding/then he hath of that courte.

The replie vnto the next section in the.89.90.91.92.93.pages.

Whereas vnto the Admonition prouing out of the thirde of S. Mathewe/ that preaching must goe before the ministring of the sacramentes/you answer first/that it is against all Logike to conclude a generall rule vpon a particulare example: you shall vnderstande that that which Iohn dyd in that poynte/he dyd it not as a singulare person or as the sonne of Zacharie/but as the minister of the gospel/ & therfore it appertaineth as well

to al other ministers as vnto him. For as it is a good conclusion/that for so much as Peter in that he is a man is borne to haue/and by common course of nature hath two legges/ therfore Iohn and Thomas and al the rest haue so: euen so for so much as Iohn by reason of hys ministerye had nede first to preache/then to baptise/it foloweth/that all others that haue that ministerie committed vnto them must do the lyke. Wherin surely you say/ that it dothe not appeare that he preached immediatly before he baptised the with water. And yet S. Mathew after that he had shewed that he preached repentaunce (whych the other Euangelistes call the baptisme of repentance) he addeth that then the people were baptised of hym/which also may appeare by the. 19. of the Acts/verse. 5. where S. Paule noteth thys order to haue bene kept. For although betweene the storye of hys preaching and that whych is sayd of hys baptising/there is interlaced a description of hys diet & of hys apparell/yet these woordes (then came vnto hym. &c.) must nedes be referred vnto the tyme whych followed hys preaching. And where as you say/that it is manifest that oure sauioure Christe was baptised without preaching: I would knowe of you what one woorde doth declare that/when as the contrary rather dothe appeare in S. Luke/ which seemeth to note plainly that oure sauioure Christe was baptised / when the people were baptised. But the people (as I haue shewed) were baptised immediatly after they heard Iohn preache/therefore it is lyke/that oure sauioure Christe was baptised/after that he had heard Iohn preache. And it is very probable/that oure sauioure Christe whych dyd honoure the ministerie of God by the hande of men so farre/as he would vouchsafe to be baptised of Iohn/ would not neglecte or passe by hys ministerie of the woorde/being more precious then that of the sacrament/as it appeareth by Iohn that oure sauioure Christe was present at hys sermons/ for so muche as S. Iohn dothe as he was preaching to the people/poynt hym out with the finger/and told them that he was in the middest of them whych was greater then he. And there is no doubt/but those woordes which our sauioure Christ sayde before hys supper/although they are gathered by the Euangelists into short sentences/were notwythstanding long sermons/touching the fruite of hys deathe and vse and ende of that sacrament. And this order of preaching immediatly before the ministring of the sacramentes/is continually noted of S. Luke throughout the whole storye of the Actes of the Apostles. But I will not precisely say/neither yet do the authors of the admonition affirme (as D. doctor furnisheth of them) that there must be preaching immediatly before the administration of the sacramentes. Thys I say/that when as the vse of the sacraments dependeth of the preaching of the woorde of God/ there must of necessitie the word of God be/not red but preached vnto the people/amongste whome the sacraments are ministred. And for as muche as I haue proued before/that no man may minister the sacramentes but he whych is able to preache the woorde/although I dare not affirme/that there is an absolute necessitie/that the woorde shulde be preached immediatly before the sacraments be ministred/yet I cā imagine no case/wherin it is either meete or conuenient or else almost sufferable/that the sacramentes should be ministred without a sermon before them/for the minister being as he ought of necessitie to be/ able to preache/ ought so to doe. And if it be sayde that hys health or voyce will not serue hym sometimes to preache/when he is able enoughe to minister the sacraments: I say ether he ought to begge the helpe of an other minister harde by/or else there is les inconuenience in deferring the celebration of the sacramente vntill he be strong enoughe to preache / then ministring it so maymedly and without a sermon: wherby it is seene/howe iust cause maister D. hathe to call these blynde and vnlearned gatherynges / whych he with hys Egles eye and hys great learning can not scatter/ nor once moue.

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3. Luke.

1. John.

Acts. 1.
Acts. 8.
11. vers. 38
Acts. 9.
Acts. 10.
Acts. 16.
ver. 15. 33.
Acts. 20.

After thys D. Doctor accuseth the authors of the Admonition / as thoughe they simplye condemned reading the scriptures in the church/and thys accusation he foloweth in many woordes and in diuers places/wherein as in a nomber of other places of their boke the authors of the Admonition haue cause to renewe that olde complainte of Theodorus/whych is/that whensoeuer any thyng is sayd that is vnpleasant/that is by and by expounded otherwyse then it is ment of hym that speaketh it: so that that whych is geuen with the right hande/is receyued with the left. For the authors of the Admonition declaring their vtter mislyking that there should be in steede of a preaching minister a reading minister (if I may so cal hym) & in steade of preaching/reading/are vntruely reported of D. doctor/as though they condemned all reading in the church. And here he maketh hym selfe worke/and picketh a quarell to blot a great deale of paper/ & to proue that

whych no man denyeth/ for beſydes thys treatiſe he ſpeaketh afterwarde of it in halfe a ſcore pages/euen from the.159.page vntill the.170.page/ and ſo lyghteth vs a candel at noone dayes. It is a token of a nature diſpoſed to no great quietneſſe/whych rather then he wolde not ſtrut/ſtriueth wyth hym ſelfe. And although the cauſe be iuſte and good whych he defendeth/yet I will note in a worde or two/how as though there were pitch or ſome worſe thyng in hys handes/he defileth whatſoeuer he toucheth. Firſt therefore he aſketh/ and ſo/ that he dothe moſte boldly and confidently affirme it/whether the worde of God is not as effectuall when it is red/ as when it is preached/ or whether reading be not preaching. In whych two queſtions/although the one of them confuteth the other/ (for ſo muche as if reading be preaching (as he ſayeth) then the compariſon of the profite and efficacie betweene one and the other/is abſurde) yet I will anſwere to bothe. I ſay therefore that the worde of God is not ſo effectuall red as preached. For S. Paule ſayth/
10. Rom. that faythe commeth by hearyng/and hearyng of the worde preached/ſo that the ordinary and eſpeciall meanes to worke faythe by/is preaching and not readyng. And although readyng doe helpe to nouriſhe the faythe whyche cometh by preaching/ yet thys is geuen to the preaching eath exochen, that is by excellencie/ and for that it is the excellenteſt and moſte ordinarye meanes/to worke by in the hearters of the hearers. The beholding of the creatures/and the conſideration of the making of the worlde and of Goddes wiſdome/ and wonderfull loue appearing in them/doth nouriſhe and ſtrengthen fayth/and yet may it not therfore in efficacie be compared to the preaching of the word of god. And to know that the word of God preached/hath more force and is more effectual then when it is red/ it is to be obſerued wherunto the preaching is compared. It is called a lifting or heauing
Iohn.3. vp of our ſauioure Chriſte. Lyke vnto the diſplaying of a banner/as the ſerpent was hit vp in the wildernes. As therfore that whych is lyfted vp on highe/is better and eaſelyer ſeene of a great company/then when it ſtandeth or lyeth vpon the grounde or in ſome valley or lowe place: ſo the preachyng of the goſpell dothe offer ſooner and eaſelyer the truthe therof vnto the fayth (whych is the eye of the hearer) then when it is red. It is called alſo
2. Cor.2. a ſweete ſauoure. And therefore as the ſpices being brayed & punned/ſmell ſweeter and ſtronger/then when they be hole and vnbroken: ſo the worde by interpretation being broken and bruſed/carpeth a ſweeter ſauoure vnto the vnderſtanding/ then when it is by reading geuen groſe and whole / the ſame alſo maye be ſayde in that the preachyng is called a
2. Tim.2. cutting of the worde of God/for as when the meate is cutte and ſhred/it nouriſheth more then whē it is not ſo: ſo lykewiſe it is in preaching & reading. And that whych is brought by the authors of the Admonition/and ſo ſcornefully hurled away of M. doctor/that S.
1. Cor.3. Paule compareth the preaching vnto planting and watering / is a verye notable place to proue that there is no ſaluation wythoute preaching. For as the huſbandman receyueth no frute/vnles he dothe plante and water that whych is plāted: euen ſo there is no ſaluation to be loked for/where there is no preaching. It maye be that God dothe ſometimes worke faithe by reading only/eſpecially where preaching can not be/and ſo he doth ſometimes wythout reading by a wonderfull worke of hys ſpirite: but the ordinarye wayes wherby God regenerateth hys children/is by the word of God/whych is preached. And
Prou.29. therfore Salomon ſayth/that where Prophesie (whych is not a bare reading/but an expoſition and application of the ſcriptures) fayleth/there the people periſhe. It is true/ the worde bothe preached and red/is all one/ as the fire couered wyth aſhes/ is the ſame when it is diſcouered. But as when the fire is ſtirred vp and diſcouered/it geueth more heate then when it is not: ſo the word of God by preaching and interpreating (as it were ſtirred vp and blowen) maketh a greater flame in the hearts of the hearers/then when it is red. The reaſon wherof is not in the worde/whych is all one red and preached/but in that it pleaſeth the Lorde to worke more effectually wyth the one/then wyth the other/ therby approuing and authoriſing that meanes and wayes/ whych he eſpecially ordayned for vs to be ſaued by.

8. Acts. Of infinite examples take one of the Emuche/whych although he had bene at Ieruſalem/and returnyng home/were reading of the Prophet Eſay/yet he beleued not/vntill Philip came and preached vnto hym/whych I neyther ſay to diſalow reading of the ſcripture (whych is very profitable) nor yet to ſtrengthen the handes of the papiſts/whych to baniſhe the reading of the ſcriptures/obiect the haroneſſe & difficultie of the ſcriptures/ as M. doctor doth moſte ſlaunderouſly and vnbrotherly ſurmiſe of the authors of the admonition: but that it may appeare/what a groſe and a palpable erroꝛ this is/that the rea-

dyng of the scripture should be as effectuall as the preachyng of it/wbych God hath ap-
poynted to be the especiall and singulare meanes to saue those/whome he hath appoynted
to saluation. And although this be very grose/yet in the.163.page where he goeth about
to shewe the profite of readyng the scryptures in the churche/he is yet more absurde. For
there he sayeth/that it may be/that some men be more edified by the simple reading of the
scriptures/then by sermons. In deede if a man seeke the sermon tyme/and wake the rea-
ding tyme/or be otherwyse deafe at the one and attentyfe and heedye at the other / I will
not deny/but he may be more edified at the simple readyng/then at the sermone but is
be in thys and suche lyke case/ I knowe not howe it maye be true that M. doctor sayeth.
And in deede it is as much to say that it may be/ that the meanes that God hath ordayned to
be the fittest and meetest to call men to saluation/ is not the fittest and meetest meanes/
wbych a man should not once so much as thynke of/wythout trembling & shaking euery
iointe of hym. And nowe I thynke by thys tyme M. doctor knoweth hys answer to his
second question/wbych is whether readyng/be not preachyng. And if thys be not sufficy-
ent that I haue sayd/ I wold aske gladly of hym/whether all readers be preachers/and
whether whosoeuer readeth/preacheth: for if it be true(wbych he sayeth)that reading is
preachyng/then that is lykewise true/that all those wbych read preache/and so a chylde of
iiij.or.v.yeares olde/is able to preache/because he is able to reade. And leaste he shoulde
seeme to be thus cunl aduised wythoute some reason/in the.159. page he asketh whether
(if a mā wryte hys sermon/& after read it in the boke) y readyng be preachyng. Heere is
hard shift. What if I graunted that it is preachyng/yet I deny that therfore he that rea-
deth an other mannes sermon preacheth: and further I say/that if there be any suche/as
being able to preache for hys knowledge/yet for faulte eyther of vtterance or memory can
not do it but by readyng/that wbych he hath wrytten:it is not conuenyent/that he shuld
be a minister in the church. For S. Paule doth not require only that the bishop or mini- 1.Tim.3.
ster should be learned in the misteries of the gospel/& such a one as is able to set downe in
wryting in hys studie the sense of the scripture/but one wbych is apte and fitte to teache.
And the Prophet Malachie sheweth/that he muste haue the lawe not in hys papers/but Malach.2
in hys lippes/noting thereby/that it is necessary to haue the gifte of vtterance/and Esay Esay.50.
the Prophet saying that God had geuen hym the tonge of the learned/bothe thereby de-
clare/that it is not sufficient that he be well instructed in the misterie of saluation / but
that he haue also the gifte of vtterance. Afterwarde M. Doctor asketh whether S.
Paule dyd not preache to the Romaines when he wrote vnto them. No forsoothe hys
wryting to the Romaines was no more preaching/ then S. Paules hand or hys prime/
wbych were hys instrumēts to wryte wt/were hys tongue/ or hys eyghtes/or any other
partes/wbych were hys instrumēts to speake wyth. And S. Paule hym selfe wryting Rom.1.
to the Romaines/putteth a difference betweene hys wryting and hys preaching / when
although he wrote vnto them/yet he excuseth hym selfe that he could not come to preach
vnto them/saying that he was ready as muche as lay in hym to preache vnto them. But
sayeth he/was not the reading of Deuteronomie preaching / No more then the readyng
of Exodus. Heere be good proues. It is generally denyed/that reading is preachyng/
and mayster Doctoure wythoute any proufe/ taketh it for graunted/that the readyng of
Deuteronomie is preachyng. All men see/howe pitifull reasons these be. And in the.162.
page he alledgeth that in the.15.of the Actes S. Luke semeth to meane by reading
preachyng. But what dealing is thys/ vpon a seeming and coniecture/ to sette downe so
certenly and vndoubtedly/that reading is preaching/ and then there is no one letter nor
syllable that vpholdeth any suche coniecture. For S. James sayeth that Moyses (mea-
nyng the lawe) red euery Sabothe throughe oute euery towne in the synagogue/was al-
so preached/or had those that preached it/ferryng forthe the order wbych was vsed in all
the churches amongste the people of God:that alwayes when they met vpon the sabothe
dayes/they had the scriptures first redde/ and then preached of and expounded/ wbych is
that the authors of the admonition doe desire/ and therefore complaine for that after rea-
dyng foloweth no preachyng/wbych any indifferent man may easely vnderstand by that
that they say: In the olde tyme the worde was preached/ nowe it is supposed to be suffi-
cient if it be red.

But mayster doctor heareth wyth hys lefte eare/ and readeth wyth hys left eye/ as
though his right eye were pulled out/or hys ryght eare cutte of. For otherwyse the other
wordes wbych they haue touching thys matter/myght easely haue bene expounded by y

argument

argument and matter which they handle. Of ministring of the sacraments in private places and by women I haue spoken before, therefore remayneth therefore only in this section/ to speake of the deacons/ that they ought not to minister the sacrament. Which although I haue done partly before/ and partly afterwarde (will doe/ when I shall shewe that it appertayneth not to them to minister the worde/ and therfore not the sacramentes (being thynges the ministerye whereof ought not to be severed) yet I will in a worde answere those arguments/ that M. Doctor bringeth for to proue that they maye minister the sacraments. Wherof the first is/ that Philip in the. 8. of the Actes baptised. But I would gladly aske M. Doctor howe he is able to proue/ that that was Philip the deacon/ and not rather Philip the apostle/ seeing that S. Luke when he speaketh of Philipp ꝑ was the deacon/ speaketh of him with that title and addition of deaconshipp/ and there is great doubte amongste writers/ whyche Philip that was that S. Luke mentioneth in the eyghte chapter of the Actes of the Apostles. But lette it be that Philip/ that was the deacon. I answeare that he was no deacon then/ for the church of Jerusalem wherof he was deacon/ being scattered/ he coulde be no more deacon of it/ or distribute the money that was collected for the poore of ꝑ church. And further I answeare that he was afterwarde an Euangelist/ and therefore preached not by vertue of hys deaconshyppe (whose calling is not to preache) but by that he was an Euangelist/ whose office put vppon hym a necessitie of preachyng. After you say that deacons are not permitted with vs to celebrate the Lordes supper/ and why then shoulde they be suffered to minister baptisme/ as if the one sacramente were not as precious as the other. This is a miserable rending a sonder of those thynges/ which God hath ioyned togither/ not only to seperate the ministerie of the sacraments from the worde/ but also the ministerie of one sacrament from an other.

And what reason is there/ that it should be graunted vnto one that can not preache being (as they call hym a minister) to minister bothe the sacramentes/ when as the same is not permitted vnto a deacon (as they call hym) which is able to preache? I doe not speake it for that I would haue those which be deacons in deede/ that is which haue charge to prouide for the poore of some one congregation/ should eyther preach or minister the sacraments: but I say that it is agaynst all reason/ to permit the ministery of the sacraments to those which can not preache/ & to deny it to those which are able to preach. In the. 118. page vnto the example of Philip/ he adioyneth S. Stephen/ which was one of the deacons which he affirmeth to haue preached. But I denye it/ for all that long oration which he hathe in the. 7. of the Actes/ is no sermone/ but a defence of hym selfe against those accusations/ which were layde agaynst hym/ as M. Beza bothe very learnedly and substancially proue in his annotations vpon those places of S. Stephens disputations and defence. Howe to defende hym selfe being accused/ is lawfull not for the deacons only/ but for any other christian/ and we reade nothyng that Stephen dyd there eyther touching the defence of hys cause/ or the sharpe rebuking of the obstinate pharisees and priestes/ but that the holy Martyrs of God which were no deacons nor ministers/ haue done with vs/ when they haue bene conuented before their persecutors/ and where as he sayeth that Philip baptised/ I haue shewed before by what authoritie he dyd it/ that is/ not in ꝑ he was a deacon/ but for ꝑ he was an Euangelist. He addeth further out of Iustin Martyr/ that the deacons dyd distribute the breade and the wine in the administration of the supper. Tullie sayeth in a certayne place that it is as greate a poynte of wisedome in an aduocate or pleader of causes/ to holde backe and to keepe close that which is hurtfull to hys cause/ as it is to speake that which is profitable.

M. Doctor obserueth none of these poynctes/ for beyndes that the thynges which he brought for ꝑ defence of ꝑ seruice boke/ are such/ as they haue before appeared: in seeking to defende it/ he manfully oppugneth it. For before he sayde that the boke of seruice will not permyt deacons to minister the supper of the Lord/ and that by way of allowing of the booke: and here reproueth that the deacons dyd minister the sacrament of the supper/ and that also as a thyng which he bothe alloweth of.

But to let that passe/ I beseeche thee (good Reader) marke/ what a ministring of the supper thys is which Iustin maketh mention of/ and note with what conscience M. doctor handeleth thys cause. Iustin sayeth ꝑ after the scriptures are red and preached of/ and prayers made/ breade and wine and water was brought forth/ and that the minister made prayers and thankes geuing in the hearing of the people (which is that which the Euan-

Euangelistes call the blessing/and hathe bene of later tymes called the consecration) and after that the people were partakers of them/ that then thys being done/ the deacons doe carye of that whych was left/ vnto those whych were not present(for that corruption of sending the communion vnto the houses was then in the churche/against whych I haue before spoken)nowe it to cary to a private house the breade and wine whych was blessed or sette a parte by prayers/and by obeying the institution of Christe by the minister/be to minister the sacrament of the supper/then Serapions boy/of whome mention is made by Eusebius/ministred the sacrament. For Serapion being sicke as I haue before shewed/ and sending hys boye to the minister for the sacrament/receiued the same at the handes of his boy/for that the minister being sicke/ could not come him selfe:so by M. doctors re- Lib.6.ca.43
son/Serapions boy ministred the sacrament. And a man would not thinke that one that hath bene the Quenes Maiesties publike professor of diuinitie in Cambridge/should not know to distinguishe and put a difference betweene ministring the sacrament/and helping to distribute the breade and the cuppe of the sacrament. And if M. doctor coulde not learne thys in bokes/yet he might haue eyther seene it/or at least heard tel of it in all the reformed churches almoste/where the Deacons doe assist the minister in helping of him to distribute the cuppe/and in some places also the bread/for the quicker and spedyer dispatch of the people/being so many in number/that if they shoulde all receiue the breade and the cuppe at the ministers hande/they shoulde not make an ende in eighte houres/ whyche by that assistance may be finished in two/whych is that that M. Caluin sayth. For he sayth the Deacons did reache the cuppe/and maketh no mention of the breade. And if thys be to minister the sacrament/then they that cut the loafe in peeces/they that fetche the wine for the supper/they that poure it forthe from greater vessels into glasses and cuppes/or whosoeuer aydeth any thyng in thys action/ doe minister the sacrament/ then the whych thing there can be nothyng more ridiculous.

In the ende M. Doctor to shutte vp thys matter/sayth/that it is the first steppe to the ministery/and so ioyned of S. Paule in the third chapter and first Epistle to Timothe. But what a reason is this:to be a Deacon is the first steppe to the ministerie/therefore the Deacon may preache and minister the sacramentes/ when as the contrary rather foloweth. For if it be a steppe to the ministerie/then it is not the ministerie/but differeth from it/and so ought not to do the things that belong to the minister. But I deny that it is/or ought to be alwayes a steppe to the ministerie. I knowe that it hathe bene the vse of long time/and I knowe also that there be very many whych interpreate the place of S. Paule/ (where he speaking of the Deacons that behaue them selues well/that they get them selues a good bathmon,that is a degree to be a minister or a byshop.) But I will shewe a manifest reason/ why it can not so be vnderstanded/whych is/for that as the functions of a Deacon or a minister are diuers: so are the giftes also whereby those functions are executed likewyse diuers/and therfore there may be some men for their wisedome and grauitie/ discretion and faythfulnesse/ and whatsoeuer other giftes are required in hym/ that should do this office of prouiding for the poore/and to be a good Deacon:which notstanding for some impediment in hys tongue/or for want of vtterance shall neuer be able as long as he liueth/to be a good minister of the worde/ and therfore the giftes being diuers wherewyth those offices must be executed/(althoughe it is neyther vnlawfull/ nor vnmeete to make of a Deacon a minister if he haue giftes for that purpose) yet I denye that S. Paule appoynteth that the Deaconshyp should be(as it were)the seede or frie of the ministers/ or that he meaneth by those wordes that the Deaconshyp is a steppe to the pastorshyp. Which may yet also further appeare/by the phrase of speache whych the Apostle vseth. For he doth not say that they that do the office of Deaconshyp well/ shall come to or get a good standing/but he sayeth that in so doing they doe gette them selues a good standing/that is they get them selues authoritie and estimation in the churche/ wherebythey may be bothe the bolder to doe their office/ and whereby they may doe it wyth more fruite/whereas when they liue naughtely/they neyther dare doe oftentimes that whyche they should do/nor yet that whych they do well taketh so good effecte/because of the discredite whych commeth by their euill behauioure. And so I cõclude that M. doctor hath brought hetherto nothing/to proue why eyther Deacons ought/or else haue wont either to preache or to minister the sacramentes.

And albeit M. doctor be not able to shew yt/yet I confesse that it hath bene in times past permitted vnto them in some churches to baptise/in other some to preach and baptise

and sometymes also to minister the supper: but I saye also that thys was a corruption/ and vsed at those tymes/ when there were very manye other grose and intollerable abuses/ from the whych I doe appeale vnto that whych was suffe/ that is the institution of the Apostles/ whych limited and bounded euery function within hys seueral limites and borders whych it ought not to passe.

Unto the three next sections contayned in the.94.95. and a peece of the.96. pages/ touchyng that whych is called the introite/ and fragments of the Epistles and Gospels/ & the rehersall of ỹ Nicene Creede/ I haue declared before the causes of our misliyking/ neyther meane I to standc to refute the slaunderous surmises whych M. doctor rayseth of the authors of the Admonition/ whereby he wold bring them into the suspition of Arrianisme/ to whome all those that feare God beare fr tymes/ that they are most farre from. He hym selfe notwythstanding once agayne in the taske of these three sections.96. page/ dothe laye the manyfest foundations of that parte of Anabaptisme/ whych standeth in hauyng all thyngs common/ sayng directly agaynst S. Peter/ that in the tyme of the Apostles/ Christians had propriete in nothyng. And further geuing great cause of triumphe of the one syde to the Catabaptistes/ and suche as denye the baptisme of yong infantes/ in matchyng that wyth those thyngs whych the churche may (although not wythoute incommodite yet wythout impietie) be wythout: and of the other syde vnto the papistes/ whilest he sayeth that we reade not of any women whych receyued the Lordes supper in the Apostles tyme. For thys is that they allege to proue theyr vnwritten verityes/ whyche as it is easely answeared both to the papists & M. Doctor/ that far so much as the Apostle dothe witnes/ that the churches of Corinthe consysting of men and women dyd receyue: that therfore women also did receiue/ and were partakers of the Lordes table. Thus it is manyfest that M. Doctor only to displease the authors of the admonition/ sticketh not to pleasure.iij. notable heretikes/ Anabaptists/ Catabaptists/ and Papists.

9. Actes.

To the next section contayned in the.96. and a peece of the.97. page.

MAister Doctor asketh how it is proued that there was any examination of the communicantes. After thys sort/ all thyngs necessary were vsed in the churches of God in the Apostles tymes/ but examination of those whose knowledge of the mystery of the gospell was not knowne or doubted of/ was a necessary thyng/ therefore it was vsed in the churches of God whych were in the Apostles tyme. Then he sayeth he is sure there is neyther commaundement nor example in all the scripture. In the.2. booke of the Chronicles he myght haue red/ that the Leuites were there commaunded to prepare the people vnto the receyuing of the passeouer/ in place whereof we haue the Lordes supper. Nowe examination being a parte of the preparation/ it followeth that here is commaundement of the examination/ and howe holdeth thys argument/ S. Paule commaundeth that euery man should proue hym selfe/ Ergo there is no commaundement that the minister shoulde proue and examine them: so I may say that euery man is a spirituall kyng to gouerne hym selfe/ therfore he may not be governed of others. The authors of the admonition we not meane that euery one shulde be examined as those whose vnderstandyng in the gospell is well knowen/ or whych doe examyne them selues/ and so they interprete them selues in the.108. page.

2. Chro.35.

2. Pet.2.

To the next section in the.97.98. and in a peece of the.99. page.

I Haue spoken of thys breade before in generall/ and if maister Doctor dyd not disagree wyth hym selfe/ we are heere well agreed. For first he sayeth it skilleth not what bread we haue/ and by and by he sayeth/ that he wysheth it were common breade/ and alligneth a great cause whych the booke of seruice likewise alligneth/ whych is to auoyde superstition/ and it is certainely knowne by experience/ that in diuers places the ignorante people that haue bene nusled in poperye/ haue knocked and kneeled vnto it/ and helde vp theyr handes/ whilest the minister hathe geuen it/ not those only whych haue receyued it/ but those whych haue bene in the churche/ and loked on. I speake of that whych I know/ and haue seene wyth my eyes. Another reason is alleaged by M. Bucer/ whych is/ that there being some thicker substance of breade/ and suche as shoulde moue and sturre by the taste better/ the consyderation of the myndc whych is conueyed by the senses/ myght be

also

also the more effectuall/and to the fruite of receyuing greater. By the whyche note that ey-
ther Bucers censures vpon the bookes of seruice be falsly alleged vnto him/or he corrup-
ted/or elſe were not euen in hys owne tyme heere thoughte good/ substantiall/ and ſuffi-
cient/when there is some cause by acte of Parliament afterwarde founde (I meane in
the seconde booke of King Edwarde) to reuoke wafer cakes/ and to chaunge them into
common breade. Howe so euer it be/ that circumstance woulde be well marked/ that it
was one thyng to talke of a wafer cake in the vſe of the ſupper in kyng Edwards dayes
before they were fully abolyſhed/ and an other thyng nowe being reuoked after they
were remoued.

Beſydes that/we be called by the example of oure ſauioure Chriſte to vſe in the
ſupper vſuall and common breade/ for what tyme oure ſauioure Chriſte celebrated hys
ſupper/there was no other bread to be gotte but vnleauened bread/there being a ſtraight
charge geuen by the lawe/ that there ſhoulde be then no leauened breade/ and it is not to
be doubted/but that if there hadde bene then when he celebrated hys ſupper as at other
tymes nothing but leauened breade/he would not haue cauſed vnleauened bread to haue
bene made for that purpoſe of celebratyng hys ſupper. But thys is a groſſe ouerſyghte of
M. doctor/bothe in thys ſection/and that whych goeth before/ that he hathe not learned
to make a difference betweene that whych is not ſincerely done/ and that whych is not at
all done. For in the former ſection he triumpheth vpon the admonition/ becauſe they con-
clude for as much as there is no examination/therefore it is not rightly and ſincerely mi-
niſtred/ For ſayeth he the examination of the communicantes is not of the ſubſtance of the
ſacrament/and in thys ſection he ſayeth/that for as muche as it is not of the ſubſtance of
the ſacrament/whether there be leauened or vnleauened breade/therefore it is not ſuffici-
ently proued/that the ſacrament is not ſincerely miniſtred. But he ought to haue vnder-
ſtanded/that if eyther the matter of the ſacrament as bread and wine/ or the forme of it/
whych is the Inſtitution (whych thynges are only ſubſtantiall partes) were wantyng/
that then there ſhoulde haue bene no ſacrament miniſtred at all/ but they being retayned/
and yet other thynges vſed/whych are not conuenient/the ſacrament is miniſtred/but not
ſincerely. For example in the popiſhe baptiſme/ there was the ſubſtance of baptiſme/ but
there being vſed ſpyttle and creame/ and candels/ and ſuche beggerly trumperye/ it was
not ſincerely miniſtred/ therefore it is one thyng to miniſter ſincerely/and an other thyng
to miniſter/ſo that that whych is of the ſubſtance ſhoulde be wantyng. But of thys di-
ſtinction I haue ſpoken in an other place/whereunto although M. Doctor falleth in the
next ſection and in other places/ yet thys ſhall be an anſwere for all.

The meanyng of the Admonition in ſaying (their God of the altare) is playne e-
noughe/that it is vnderſtanded of the papiſtes/ but that M. Doctor bothe ſet hym ſelfe to
drawe the authors of it into hatred/ and he can not be ignorante/ that when a man ſpea-
keth of thynges whych are notoriouſly knowne/he often vſeth (the or his/ or their) ſyth-
oute namyng the thynges whych he ſpeaketh of.

To the nexte ſection contayned in the. 99. and a peece of the. 100. page.

Although it be not of neceſſitie/that we ſhould receyue the communion ſitting/yet
there is the ſame cauſe of abolyſhyng kneelyng/that there is of remouing the wafer cake/
and if there be danger of ſuperſtition in one (as M. doctor confeſſeth) whye is there not
daunger in the other? And if there be men that take occaſion to fall at the one/and that by
ſuperſtition/howe commeth it to paſſe that maiſter Doctor in the. 180. page ſayeth/ that
neyther Gardiner/nor papiſtes obſtinate nor ſimple/ can ſuperſtitiouſlye offende in thys
kneelyng/when as the kneelyng carryeth a greater ſhewe of worſhyp/and ſuppreſſeth in
the mindes of the ignorant a ſtronger opinion and a deeper punte of adoration/ then the
ſyghte of a rounde cake. And if kneelyng be ſo voyde of all faulte/as maiſter doctor would
make vs beleeue/howe came it to paſſe/that in King Edwardes dayes/there was a pro-
teſtation added in the boke of prayer/to cleare that geſture from adoration.

An other reaſon whye kneelyng ſhoulde be taken away/is for that ſytting agreeth
better wyth the action of the ſupper/whereunto maiſter doctor taketh exception/ bothe in
thys place/ and where he ſpeaketh againe of it/ that for ſo muche as thys ſacrament is a
ſacrament of thankes geuyng/and thankes geuyng a prayer/therfore kneelyng to be vſed
in/as that whych we vſe ordinarily when we pray.

But he should have remembred/that that thanke ful geuing may well come after we haue receyued the sacrament / and that whilest we receiue the breade and wine of the sacrament/we are not then most fit to speake/they being in our mouthes/& during the time we receiue them/our minde is occupyed in considering the inestimable benefite which the Lord hath bestowed vpon vs/and to meditate of the frute whych we receiue thereby/ by the Analogie and comparison betweene the bodely nourishment and the spirituall/that by these considerations oure mindes may be more enflamed and set on fire/and our mouthes may be filled wyth the praise of God/ after we haue receyued. And further if thys be a good reason that therefore it is meete we should kneele at the supper for as muche as we geue thankes/then it foloweth that when so euer we haue supped or dined/it is mete that we should kneele/when as yet we do say grace sitting. And by thys he accuseth oure sauioure Christe and hys Apostles/as those whych did not vse that whych was most fitte: for in hys iudgement he sayeth kneeling is the fittest site or position of the body which can be/and if our sauioure Christe had bene of that iudgement/vndoubtedly he woulde haue also kneeled/and caused hys Apostles so to doe. In the.181.page vnto the admonition/ saying that sitting is moste fitte/because it betokeneth rest and accomplishment of the ceremonies in our sauioure Christ/M. doctor saith it is a papistical reason/and triumpheth ouer the authors of the admonition/because they allegore/when as notwythstanding the surplice before/crossing/and rings.&c. afterwardes/are defended by nothing / but wyth vayne allegories/whych haue nothyng so good grounded as thys hath. But let it be that thys is not so sound a reason (as in deede for my parte I will not defend it/& the authors them selues haue corrected it)yet M. Doctor myght haue dealt easyer wyth all/ then to cal it a papistical reason/whych is far from popery/& the reason of two notable learned & zealous men Iohannes Alesco, and of M. Hooper in hys commentarie vpon the Prophet Ionas. For the rest whych he hathe here/or in the.180.and.181.page/ it is eyther answered before (as that the danger of adoration maye be taken away) or hath no matter worthy the answearing. I only admonish the reader that sitting at the communion is not holden to be necessary/ but only that I thinke that kneeling is very daungerous/ for the causes before alledged.

In liturgia eccles.pere.

Vnto the three next sections contained in the.100.and.101.page/ I haue spoken already/when as I shewed the generall faultes of the seruice boke/only that is to be noted/that M. doctor skill priuely pincheth or euer he be aware at our sauioure Christes action/in the first of these sections/when as he commendeth rather thys forme of speaking take thou/then that whych oure sauioure Christe vsed/in saying take ye. And if it be a good argument to proue that therefore we must rather say take thou/the take ye/because the sacrament is an application of the benefites of Christe:then for as much as preaching is the applying of the benefites of Christe/it behoueth that the preacher should direct his admonitions particularly one after an other/vnto al those which heare hys sermon/which is a thyng absurde/and therfore besides that it is good to leaue the popishe forme/in those things which we may so conuenently do:it is best to come as neare the manner of celebration of the supper/whych our sauioure Christe vsed/as may be.

To the next section contained in the.102.page.

When as many receiue they knowe not what/some other without any examination eyther of them selues or by others/how they come/with what faith in Christ/ with what loue towardes their brethren/ I see not against what rule of oure sauioure Christe it is/ or what rash iudgement to say that they come rather of custome then of conscience/when neither they speake generally of all/nor singularly of any one particulare person.

To the next section contained in the.102.and 3 peece of the.103.page.

If the place of the.5.to the Corinthes do forbid that we should haue any familiaritie wt notorious offenders/ it doth much more forbid that they should be receiued to the communion. And therefore papistes being suche/as which are notoriously knowne to holde hereticall opinions/ought not to be admitted/muche lesse compelled to the supper. For seeing that oure sauioure Christe dyd institute hys supper amongst hys disciples / and those only whych were as S. Paule speaketh wythin/it is euident/ that the Papistes being

without and foreiners and straungers from the church of God/ought not to be receiued/ if they would offer them selues: and that minister that shall gene the supper of the Lorde to hym which is knowne to be a papist/and which hathe neuer made any feare renouncing of poperie wyth which he hath ben defiled/both prophane the table of the Lord/and both gene the meate that is prepared for the children/to dogges/and he hymgeth into the pasture which is grounded for the sheepe/some vncleane beaste/contrarye to the faith and trust that oughte to be in a shewarde of the Lordes house/as heare. For albeit that I doubte not/but many of those which are nowe papistes pertaine to the election of God/ which God also in hys good time will call to the knowledge of hys truthe: yet notwithstanding they ought to be vnto the minister and vnto the churche touching the ministring of the sacramentes/as straungers and as vncleane beastes. And as for the papists/howsoeuer they receiue it/whether as their popishe heathen God as some doe/or as common and ordinary meate as other some doe/or as a thing they knowe not what as some other: they doe nothing else but eate and drinke their owne condemnation/the weightes whereof they shall one day assuredly feele/vnles they doe repent them of suche horrible prophaning of the Lordes moste holy misteries. And if hym be to gratifie the papistes/to shewe that they ought not to be compelled to receiue the supper of the Lord/as long as they continue in their poperie: I am well content to shewe them thys pleasure/so that bothe they and you forget not/what I haue before sayde/that the magistrate oughte to compell them to heare the worde of God/and if they profite not/not wyth sufficient teaching correct not them selues/that then they should be punished. And if you haue alsoe holy they shoulde be more compelled vnto the sermons/then vnto the supper of the Lord/or holy they are not as well to be admitted vnto the one/as vnto the other: you see the like done in the sacrament of baptisme/holych may not be ministred vnto all to whome the word may be preached. The reason also is at hand/for the preaching of the worde of God to the papistes/is an offer of the grace of God/holych may be made to those which are straungers frō god/ but the ministring of the holy sacramentes vnto them/is a declaration and seale of Gods fauor and reconciliation holych them/and a plaine preaching/partly that they be washed already from their sinnes/partly that they are of the houshold of God/and such as the lord will feede to eternall life/holych is not lawfull to be done to those holych are not of the houshold of faythe. And therefore I conclude/that the compelling of papistes vnto the communion/and the vnmuffling and letting of them goe/when as they be to be punished for their stubbernes in poperie (holych thys condition if they will receiue the communion) is very vnlawfull/whē as although they would receiue it/yet they ought to be kept backe/ vntill suche time as by their religious and godlylike behauioure/they haue purged them selues of that infection of poperie/which their former life and conuersation hath caused to be conceiued. As for the fye that M. doctor sayeth we be worthy of/for shewing our sinnes (as he sayeth) so good patrones of the papists/he hath geuen vs well to vnderstand/what it should be if he were the paymaster: but as we serue the Lord in thys worke/so we looke for rewarde at hys handes/not fearing but that the Lorde will in the ende gene suche blessing vnto oure labours/as we shal not nede greatly to feare at the handes of those holych God hath placed in authoritie/the rewarde holych you be so often call for.

Marke that holych is contained in the two next sections in the.103.and a peece of the 104.pages I haue answered before partly particularly: and partly when I noted the generall faultes of the seruice bookes/especially seeing that M. Doctor will not defende the pyping/and organes/nor no other singing then is vsed in the reformed churches: which is in the singing of two psalmes/one in the beginning and another in the ending/in a plaine tune/called bothe to be song of those holych haue no arte in singing/and vnderstanded of those holych because they can not reade/can not sing wyth the rest of the churche.

The replie vnto the next section holych is contained in the 106.107.and a peece of the.108.pages.

For that which is in the.105.page/and concerneth the surplice/I haue answered before. There followeth the interrogatories or demaundes ministred vnto the infants in baptisme/for the proofe whereof is brought/in the first place Dionisius Areopagita/a worthy coner for suche a cappe. For to let passe/that M. Doctor alledgeth the ecclesiasticall hierarchie/in stede that he should haue cited the ecclesiasticall hierarchie/thys reference he-

ing founde in the one and in the other: dare M. doctor be so bolde/ as to delude the worlde into great light/ with suche babies as this? dothe he thinke that the author of these bokes of hierarchies/ being so full of subtile speculations/ vaine and vile fansies/ wicked blasphemies/ making one order of popes/ an other of prelates/ the thirde of sacrificers/ and then of monkes (some of whych orders came not manye hundreth yeares after that tyme wherein Denis the Areopagite liued) which mentioneth manye foolishe ceremonies and corruptions (that no other author neither Greeke nor Latine stories nor others diuers hundreth yeares after dothe make any mention of besides hym) I saye dothe he thinke to abuse men/ and to geue them suche drosse in steade of siluer/ suche chaffe in stead of corne/ as to make vs beleue that he that wrote these bokes of hierarchie/ was S. Paules scholer? for the better blasing of thys Denis armes/ I will referre the reader vnto that whych Erasmus writeth of thys Denis of M. doctors/ vpon ℣. 17. of the actes of the apostles/ where he also sheweth together with his owne iudgement/ the iudgement of Laurentius valla. I am not ignorante what Nicephorus a fabulous historiographer and of no credite in such matters (in those matters especially which might like or mislike those times wher in he wrote) saieth of S. Paules communicating with Denis/ and another concerning the heauenly and ecclesiasticall hierarchie. But because I thinke M. doctor be now ashamed of hys Denis/ I will folowe it no further.

2. lib. 10. cap.

By thys it may appeare/ that M. doctors Dionisius being a counterfet and starting these interrogatories and demaundes ministred vnto the infantes/ haue not so many gray haires as he would make vs beleeue/ although in deede the question lyeth not in the antiquitie. As for reasons he hathe none/ but only as one whych hath learned hys aequipollences very cunnyll/ he maketh it all one to say (I renounce) and to say (I will reach an other to renounce/) As for S. Augustines place (although I can not alowe hys reason that he maketh/ nor the proportion that is betweene the sacrament of the body and bloud of our sauioure Christe/ and hys body and blonde it selfe of one side/ and betweene the sacrament of baptisme/ and saieth of the other side: saying that as the sacrament of the body of Christ after a sorte is the bodye/ so the baptisme of the sacramente of faithe is after a sorte faithe/ where as he should haue sayd/ that as the supper being the sacrament of ℣ body of Christ/ is after a sorte the body of Christ: so baptisme being a sacrament of the blonde of Christe/ is after a sorte the blond of Christ/ for faithe is not the subiecte of baptisme/ as the body & bloud of Christ is the matter of the supper) Yet I say that S. Aug. hath no one word to approue thys abuse of answearing in the childes name/ and in hys person/ but goeth about to establysche an other abuse/ whych was/ that it was lawfull for those that presented the childe/ to saye that it beleeued/ so that it is lyke that the minister dyd aske those whych presented the infante/ whether they thoughte that it was faythfull and did beleeue/ and those whych presented it sayde it was so: wherevpon thys question rose/ whether it was lawfull to say that the childe beleeued.

In the. 191. and. 192. pages he speaketh of thys againe/ but he dothe nothing els but repeate in bothe places/ that whych is heere/ only he saieth that it is a mocking of God to vse the place of the Galathians (God is not mocked) againste thys abuse/ and hys reason is because S. Paule speaketh there against those that by fayned excuses seke to defraude the pastor of hys tyming/ as who shoulde say S. Paule dyd not conclude that particulare conclusion (thou shalt not by frinolous excuses defraude the minister) with thys generall saying (God is not mocked) for hys reason is/ God is not mocked at all or in anye matter/ therefore he is not mocked in thys/ or as who shoulde saye/ because our sauioure Christe saying that it is not lawfull to seperate that whych God hathe ioyned/ speaking of diuorce: it is not lawfull to vse thys sentence/ being a generall rule/ in other thynges/ when as we knowe it is as well and properly vsed againste the papistes whych seuere the cuppe from the breade/ as againste the Iewes whych put awaye their wiues for euery small and trifelyng cause. And as for thys questioning it can be little better termed/ then a very trifelyng and toying. For first of all/ children haue not/ nor can not haue any faythe/ hauyng no vnderstandyng of the word of God/ I will not deny/ but children haue the spirite of God/ whych worketh in them after a wonderfull fashion. But I deny that they can haue faithe whych cometh by hearing/ and vnderstanding/ whych is not in them. Secondarely/ if children coulde haue faythe/ yet they that presente the childe/ can not manifestly tell/ whether that particulare childe hathe faythe or no/ and therefore can not so absolutely answere that it beleeueth/ Because it is comprehended in the cou-

naunte/and is the chylde of faythfull parentes/or at the leaste of one of the parentes/there is warrante vnto the presenters to offer it vnto baptisme/ and to the mynister for to baptyse it. And further we haue to thynke charitably/& to hope/that it is one of the churche. But it can be no more precisely sayde that it hathe fayth/ then it may be sayde precisely elected (for in deede it is all one to saye that it is electe/and to saye it beleeueth) and thys I thinske the authours of the Admonition doe meane/ when they saye that they require a promyse of the Godfather/whych is not in the to performe. Thirdly if both those thynges were true/that is/that infantes had fayth/and that it myght be precisely sayd that it beleeueth/yet ought not the mynister demaunde thys of the chylde/ whom he knoweth can not answere hym/ nor those that answere for the chylde ought to demaund to be baptised/ when they neyther meane/nor may do: (being already baptised.) But it is meete/that all thynges should be done gravely/simply/and plainly in the churche. And so (if those other two thynges were lawfull) it ought to be done/ as seemeth to haue bene done in S. Augustines tymes/when the mynister asked those that presented the infante/ and not the infante/ whether it were faythfull/ and those whych presented / answeared in theyr owne persons/and not in the chyldes/that it was faythfull.

For Godfathers there is no controuersy betweene the Admonition/and M. doctors boke/which appeareth not only in their correctyons/but plainly in the. 188. page/where they declare that they rather condemne the abuse/whyleste it is vsed more then greater matters/& which are in deede necessary/thys being a thyng arbitrarie/& left to the discretion of the church/& whileste there is so euil choise for ỳ most part of godfathers/ whych is expressedly mentioned of the admonition / and whileste it is vsed almoste for nothyng elste/ but as a meane for one frende to gratifie an other/wythout hauing any regarde to the solempne promise made before God & the congregation/of seing the chylde brought vp in the nurture and feare of the Lord. For the thyng it self/ consydering that it is so generally receyued of all the churches/they do not mislyke of it.

As for fontes I haue spoken of before/both particularly & in generall. But where as M. doctor sayeth in the Apostles tymes they baptised in no basins but in riuers and common waters/ I would know whether there was a riuer or common water in Cornelius and in the taylors houses/where Paule and Peter baptised.

To proue crossing in baptisme/M. Bucers authoritie is brought. I haue sayd before/what iniurie it is to leaue the publike workes of Bucer/ & to flie vnto the Apocryphas, wherein also they myghte driue vs to vse the like/and to serue downe lykewyse hys wordes which we finde in hys priuate letters. But it is first of all to be obserued of the reader/how & wych what name those notes are called/ which are cited of M. doctor for the defence of theyr corruptions: they are called by M. doctors own confession (censures) which word signifieth & implieth/as much as corrections & controlments of the boke of seruice/& therfore we may take thys for a generall rule throughout ỳ whole booke of seruice/ỳ in whatsoeuer thynges in controuersy M. d. doth not bring Bucers authoritie to confirme them/ỳ those thynges Bucer misliked of: as for example in priuate baptisme/and communions ministred in houses/for interrogatories ministred vnto infantes & such like/ for so much as they are not confirmed here by M. Bucers iudgement/it may be thought/ that he misliked of them/& no doubt if either M. Bucers notes had not either condemned or misliked of diuers thynges in the seruice boke: we should haue had the notes printed and set forthe to the full/thys I thought in a worde to admonishe the reader of.

Vnto M. Bucers authority/ I coulde here oppose men of as great authoritie/ yea the authoritye of all the reformed churches/ whych shall also be done afterwarde. And if there were nothing to oppose but the word of God/whych will haue the sacramentes ministred simplie and in that sincerite that they be left vnto vs/it is enough to make al men to couer their faces/and to be ashamed/if that whych they shall speake/ be not agreeable to that simplicitie. The reasons whych M. Bucer bringeth I will answere/ whych in thys matter of crossing are two. First that it is auncient/and so it is in deede. For Tertullian maketh mention of thys vsage/and if thys be sufficiente to proue the goodnesse of it/then there is no cause why we shoulde mislyke of the other superstitions and corruptions whych were likewyse vsed in those times. For ỳ same Tertullian sheweth/that they vsed also at baptisme to taste of milke and hony/and not to washe all the weeke after they had ministred baptisme.

Libro de resurrect. carnis.

Lib. de corona militis.

But here I will note the cause wher vpō I suppose this vse of crossing came vp first ỳ primi-

primitiue churche/whereby shall appeare/howe there is no cause nowe why it shoulde be retained/if there were any why it shuld be vsed in ỹ primitiue church. It is knowne to all that haue red the Ecclesiasticall stories/that the Heathen did obiecte to the Christians in times past in reproche/that the God whych they beleeued of/was hanged vpon a crosse. And they thought good to testifie that they were not ashamed therfore of the same God/by the often vsing of the signe of the crosse/which carefulnesse and good minde to keepe amongste them an open profession of Christe crucified/although it be to be commended: yet is not thys meanes so:for they mighte otherwise haue kepte it/and with les daunger/thē by this vse of crossing. And if they thought the vse of the crosse to be the best meanes/yet they should not haue bene so bolde/as to haue broughte it in to the holy sacramente of baptisme/and so mingle the ceremonies and inuentions of men/with the sacraments and institution of God. And as it was broughte in vpon no good grounde/so the Lorde lefte a marke of hys curse of it/and whereby it might be perceiued to come oute of the forge of mannes braine/in that it began forthwith/while it was yet in the swadling cloutes to be superstitiously abused. For it appeareth by Tertullian also in the same booke De corona militis, that the christians had suche a superstition in it/that they would doe nothing/nor take nothing in hande/vnles they had crossed them when they went out/when they came in/when they sate or laye downe/and when they rose/and as superstition is alwayes strengthened/and spreadeth it selfe with the time/so it came from crossing of men/vnto crossing of euery thing that they vsed. Wherupon Chrysostome commendeth the crossing of the cuppe before a man drinke/and of the meate before it was eaten. But if it were graunted that vpon this consideration which I haue before mentioned/the ancient christians did well:yet it foloweth not/that we should so doe. For we liue not amongst those nations which do cast vs in the teethe/or reproche vs with the crosse of Christe. If we liued amongst the Turkes/it were an other matter/and then there myght peraduenture some question be/whether we shoulde doe as they did/and hauing the same sore/vse the same plaister: but nowe we liue among the papistes/that doe not contemne the crosse of Christe. But which esteme more of the wodden crosse/then of the true crosse of Christe (which is his sufferings) we ought nowe do cleane contrarywise to the olde christians/and abolishe all vse of these crosses/for contrary diseases muste haue contrary remedies: if therefore the olde christians to deliuer the crosse of Christe from contempt/did often vse the crosse: the christians nowe to take awaye the superstitious estimation of it/oughte to take away the vse of it. Concerning the other reason of the profitable signification of the crosse/I haue shewed/that that maketh the thyng a great deale worse/and bringeth in a newe worde into the churche/whereas there ought to be no Doctor heard in the church/but only our sauioure Christe:for if these significations be good/then the papistes haue to answeare vs/that their ceremonies be not dumbe/whych haue as likely and as glorious significations as these are/and so in deede they saye/that their ceremonies are not dumbe ceremonies/for so muche as they signifie so good thyngs. But although it be the worde of God that we shoulde not be ashamed of the crosse of Christe/yet is it not the worde of God/that we should be kept in remembrance and obseruation of that by two lines drawne a crosse one ouer an other in the childes forehead/but a fonde toye and vile deuise of mannes braine.

Upon the 1. of Tim. 4. chap.

In the. 192. page/vnto the admonition obiecting ỹ by thys signification it is made a sacrament/M. Doctor answeareth that euerye ceremonie whych betokeneth some thyng is not a sacrament: I woulde knowe what maketh a sacramente if a doctrine annexed vnto an outwarde signe doth not make a sacrament. And I am sure/there was no outwarde signe neyther in the olde testament nor in the newe/whych hath a doctrine ioyned with it/whych is not a sacrament. For if he will take the nature of the sacrament so straightly as Augustine dothe/and that there be no sacramentes but when as to the element there commeth the worde/the circumcision can be no sacrament. Besides that/setting that M. Doctor hath condemned the allegorie & signification of sitting at the Lordes supper/saying that it is Papisticall/I maruell what priuiledge he hathe or special licence/that he may allowe that in hym selfe and in hys owne assertions/whych he sayth is vnlawfull and papisticall in others/especially seeing the allegorie of the sitting was neuer vsed by the papistes/but thys of crossing is. And if thys licence of allegories be alowed/I see not why oyle may not be broughte into the sacrament as well as crossing/bothe because it hathe bene a sacrament of God before/and for that the signification therof betokening

tokening the giftes of the holy ghoste/and shadowing out the power and efficacie of thoste 139
gyftes) carryeth as great a shew of wisedome and christian instruction/as doth ỹ crossing.
And to conclude/ I see no cause/whyye some crosses should be vnlawfull/ and other some
commendable: and why it should be a monument of poperie in woode and metall/and yet a
christian badge in the forehead of a man: why we should not lyke of it in streates & hygh
wayes/and yet allowe of it in the churche. And because I would haue all those thynges
together that touche thys matter of baptisme/ I come to that whych he hathe in the next
section/ and in the.iii.page/ where after hys olde manner he wrangleth and quarelleth.
For although the Admonition speaketh so plainly and so clearely that (as Hesiode sayth)
it myght areskain to mómó satisme Momus, yet M. doctor goeth aboute there to bryng it
in suspition of Anabaptisme/because allowing in playne wordes the baptisme of infants/
they adde that if the parties be of discretion and peres/them selues in theyr owne persons
should demaunde to be baptised. For sayeth he in thys churche/they tary not for baptisme
so long. But is there no case or may there not be/when they that be of age may be bapti-
sed? It may be there are Jewes in Englande/ whych vnderstanding their blindnes/and
confessing their sinne/may desire to be baptised/ & ther be diuers Maysters in noble mennes
and gentle mennes houses/whych are sometimes brought to the knowledge of Christe/
whereby there is some vse and practise of thys case.

After that M. Doctor hath caste hym selfe in derision/at the feete of the authors of
the Admonition/and desired to be taught of them whom he hath so contemptuously con-
demned as vnlearned/he bothe by and by raise vp hym selfe into his chayer/and there sit-
teth Doctorally/apposing the authors of the Admonition/ as if they were hys schollers:
and vpon occasion of the sounde sayethe and good behauior of the parentes of the infante
mentioned by the Admonition/asketh first of all/what if the infante be ỹ childe of a dron-
karde? what if he be of a harlot? shall not (sayth he) the infante be baptised? If it were
not that M. doctor in asking these questions bothe also answeare them/ and answereth
them farre otherwise then the truthe bothe suffer/ I wouldo not be drawne from the cau-
ses whych we haue in hande by these roging questions/nowe I can not leaue them vn-
answered/ because I see that M. doctor bothe make of the holye sacramente of baptisme
(whych is an entrie into the house of God/and whereby only the family of God must en-
ter) a common passage whereby he will haue cleane and vncleane/ holy and prophane/as
well those that are without the couenaunte as those that be within it/to passe by: and so
maketh the church no housholde/but an Inne to receiue whosoeuer cometh. I will an-
swere therefore almoste in as many wordes/as the questions be asked. If one of the pa-
rents be neyther dronkarde nor aduouterer/the childe is holy by vertue of the couenaunte/
for one of the parents sakes. If they be bothe/and yet not obstinate in their sinne/wher-
by the churche hathe not proceeded to Excommunication/ (them selues being out of the
churche) their childe can not/nor ought not to be refused. To the second question/wher-
in he asketh what if the childe be of papists or heretikes. If bothe be papists/or condem-
ned heretikes/(if so be I may distinguishe papists from heretikes) and cutte of from the
church/then children can not be receyued/because they are not in the couenaunt/if eyther
of them be faithfull/ I haue answered before that it ought to be receiued. To other que-
stions wher in he asketh/ what if they erre in some poyntes of matters of Faythe. If
it be but an error/and be not in those poynts which raise the foundations of faith/because
they still notwithstanding their error/are to be counted amongste the faithfull/ their chil-
dren pertaine vnto the promise/and therfore to the sacrament of the promise.

And in the.193.page he asketh/what if the parents of the childe be vnknowne. If
it be yet if godly men will present it to baptisme/wyth promise of seeing it brought vp in
the feare of the Lord/for so muche as it is found in a place where the church is/and ther-
fore by likelyhoode to appertaine vnto some that was of the churche: I thinke it may be
baptised if the churche thinke it good in thys last case.

Then he goeth forthe in the.iii.page to proue that the children of thoste whych he
hathe reckened/may be baptised/and demaundeth whether a wicked father maye haue a
good childe/a papist or heretike father a beleeuing childe? yes verely may they. So maye
haue and hathe the Turke and the Jewe/ and yet their children are not to be receyued/
vnles their faith do first appeare by confession. But you say the papist & heretike be bap-
tised/and so are not the Jewes and Turkes. Their baptisme being cutte of from the
churche/maketh them as muche straungers vnto it/as was Ismael and Esau: whych

albeit they were circumcised/ yet being cast oute of the churche/ they were no more to be accompted to be of the body of Gods people/then those whych neuer were in the church. Nowe you see the poyson (as you terme it) whych lyeth hid vnder these wordes/ and if it be as you say poyson/ let vs haue some of your triacle. In all the rest of ỹ section/ there is nothing but that which he spake of before/ only the eldership is named/ whych commeth to be entreated of in the next section.

The replie vnto the three next sections concerning the seniors/ beginning in the later ende of the. 111. page/ and holding on vntil the beginning of the. 118. page.

As thoughe M. doctor were at vtter defiance with all good order/ and Methode of writing/ that which was geuen him orderly by the Admonition/ he hath turned vpside downe. For where the Admonition speaketh first of the elders/ then of ỹ which is annexed vnto them/ whych is the discipline (wherof excommunication is a part) considering that the subiect is in nature before that whych is annexed vnto it/ M. doctor hath turned it cleane cõtrary/ & first speaketh of excommunication/ and then of ỹ elders. I will therfore that the reader may the easlier vnderstand that whych is sayd/ folow the order of the Admonition/ and first of all speake of the elders or seniors whych ought to be in the churche/ & in speaking of them/ I must call to remembrance that diuision which I made mention on before/ that is/ Of those whych haue care and gouerne the whole congregation/ some there be whych do bothe teache the word and gouerne also: some which doe not teach/ but only gouerne/ and be elders in the gouernment/ vnto those whych doe teache. This diuision is most manifestly set forth in the Epistle vnto Timothe: where he sayeth the elders which rule well/ are worthy of double honor/ and especially those whych labor in the word and doctrine/ where he maketh by plaine and expresse wordes two sorts of elders/ the one whych doth both gouerne & teache: the other whych gouerneth only. These therfore are the seniors whych are meant/ whose office is in helping the pastor or bysshop/ in the gouernement of that particulare churche/ where they be placed pastors and elders. Now that it is knowne what these seniors be/ in entreating of them I am content to answere M. doctor three requestes whych he maketh in the. 114. page/ where he desireth ỹ one would do so much for hym/ as first to shewe that these seniors were in euery congregation: secondarely he will haue it proued that this regiment is perpetuall/ and not to be altered: last of all he desireth to know/ whether these seniors were lay men/ & not rather ministers of the word & bishops. This last is a fond request/ & such as is alredy answered/ but he must be folowed. For the first therfore/ whych is/ that there were seniors in euery congregation/ althoughe M. doctor in the. 114. page/ and in the. 132. page constrayned by Ambrose authoritie/ confesseth it in plaine wordes/ yet because he requireth it to be shewed/ and maketh a iest at those places whych are alledged out of the scripture to proue it/ some thyng must be spoken therof. The first place is in the Actes/ whych is/ ỹ Paule and Barnabas did appoynte by election/ elders in euery congregation/ but it is not lyke they did appoynte diuers ministers or bysshops/ whych preached in euery congregation/ whych were not to be had for suche a number of congregations as were then to be preached vnto: therefore in euery congregation there were besides those that preached/ other elders which dyd only in gouernment assist the pastors which preached. And what should we folowe coniectures here/ when S. Paule dothe in the place before alledged declare/ what these elders are. But M. doctor sayeth that there is no mention made of the office of suche an elder: therefore that place maketh nothyng to proue that there should be suche elders in euery congregation: so M. doctor wryte/ he careth not what he wryte. Either he thinketh the credite of hys degree of Doctorship/ will geue weight to that whych is lyght/ and pithe to that whych is frothe/ or else he would neuer answer thus. For then I will if thys be a good reason say/ that for so muche as S. Luke doth not in that place describe the office of the pastor or bysshoppe which preacheth the worde/ therefore that place proueth not that in euery congregation there should be a bysshop or a pastor. Besides that/ M. Doctor taketh vp the authors of the Admonition for reasoning negatiuely of the testimonie of all the scryptures/ and yet he reasoneth negatiuely of one only sentence in the scripture. For he woulde conclude that for so muche as there is no dueties of a senior described

1. Tim. 5.

Actes. 14.

1. Tim. 5.

erded in that place/therefore there is no duety at all/and consequently no scripture.

Afterwardes he sayeth/ that for so much as thys place hath bene vsed to proue a pastor or bysshop in euery churche: therefore it can not be vsed to proue these elders/ so that (sayeth he) there must needes be eyther a contradiction/or else a falsification. The place is rightly alledged for bothe the one and the other/ and yet neyther contradiction to them selues/nor falsification of the place: but only a mist before M. Doctors eyes/which will not let hym see a playne and euidente truthe/ which is/that the worde (elder) is general/ and comprehendeth bothe those elders which teache and gouerne/ and those which gouerne only/as hath bene shewed out of S. Paule. And whereas M. Doctor sayeth/that 1. Cor. 12.
the place of the Corinthes may be vnderstanded of ciuill magistrates/ of preaching ministers/of gouernours of the whole churche/ and not of euery particulare churche/ and finally any thing/rather then that wherof it is in deede vnderstanded: I say firste that he still stumbleth at one stone/which is/that he can not put a difference betwene the church and common wealth: and so betwene the church officers which he there speaketh of/ and the officers of the common wealthe/ those which are ecclesiasticall/ and those which are ciuill. Then that he meaneth not the minister which preacheth/ it may appeare/for that he had noted them before in the worde (teachers) and last of all he can not meane gouernoure of the whole churche/ onles he should meane a Pope/and if he will say he meaneth an Archbyshoppe whiche gouerneth a whole prouince/ besides that it is a bolde speache without all warrant/ I haue shewed before that the worde of God alloweth of no suche office/and therefore it remayneth that it muste be vnderstanded of thys office of Elders. Cap. 12.
The same answere may be made vnto that which he sayeth of the place to the Romanes/ where speaking of the offyces of the churche/after that he had sette for the the office of the pastor/ and of the doctor/ he addeth those other two offices of the Church/ whereof one was occupied in the gouernement only/ the other in prouiding for the poore/ and helping the sicke. And if besides the manifest wordes of the apostle in both these places/ I should adde the sentences of the wryters vpon those places/as M. Caluin/M. Beza/M. Martyr/M. Bucer. &c. It should easily appeare/what vaine cause M. Doctor hathe to saye/ that it is to daily wyth the scriptures/ and to make them a nose of waxe/ in alledgyng of these to proue the elders/that all men myght vnderstande/what terrible outcryes he maketh/as in thys place/so almoste in all other/when there is cause/that he shoulde lay hys hande vpon hys mouthe.

Thys I am compelled to wryte/ not so muche to proue that there were seruyors in euery churche (which is a thyng confessed) as to redeame those places from M. Doctors false and corrupte interpretations/for as for the proufe of elders in euerye congregation/ besydes hys confession/ I nede haue no more but hys owne reason. For he sayeth that the office of these elders in euery churche/ was in that tyme wherein there were no christian magistrates/and when there was persecution/but in the Apostles times there was both persecution/and no christian magistrates/therefore in their time the office of these elders was in euery congregation. I come therefore to the seconde poynte wherin the question especially lyeth/ which is/ whether thys function be perpetuall/and oughte to remayne alwayes in the churche. And it is to be obserued by the way/that where as there are dyuers sortes of aduersaries to thys discipline of the churche/ mayster doctor is amongst the worste. For there be that saye/that thys order maye be vsed or not vsed nowe/ at the libertie of the churches: But M. Doctor sayeth that thys order is not for these times/but only for those tymes when there were no christian magistrates/and so bothe flatly pinche at those churches which haung christian magistrates/ yet notwythstandyng retaine this order still.

And to the ende that the vanitie of thys distinction/ which is/ that there oughte to be seruyors or auncientes in the tymes of persecution/and not of peace: vnder tyrantes and not vnder christian magistrates maye appeare: the cause why these seruyors or auncientes were appoynted in the churche/is to be considered/which must nedes be granted to be/ for that the pastor not being able to ouersee all hym selfe/ and to haue hys eyes in euerye corner of the churche/and places where the churches abyde/myght be helped of the auncientes. Wherein the wonderfull loue of God towardes hys churche bothe manifestlye appeare/that for the greater assurance of the saluation of hys/ dyd not contente hym selfe to appoynt one only ouerseer of euery church/but many ouer euery churche.

And therfore seeing that the pastor is nowe in the time of peace/and vnder a christian magistrate not able to ouersee all hymselfe/nor his eyes can not be in euery place of the parishe present to beholde the behauior of the people / it followeth that as well nowe as in the time of persecution/as wel vnder a christian prince as vnder a tirante/the office of an auncient or seignior is required. Onles you will say that God hath les care of his church in the time of peace and vnder a godly magistrate/then he hath in the time of persecution/ and vnder a tyrante. In deede if so be the auncients in the time of persecution and vnder a tyrante/had medled wyth any office of a magistrate/or had supplyed the roume of a godly magistrate/in handlyng of any of those thynges wyhych belonged vnto hym/then there had bene some cause why a godly magistrate being in the church/the office of the seignior/ or at least so muche as he exercised of the office of a magistrate shoulde haue ceased. But when as the auncient neyther dyd/nor by any meanes myght meddle wyth those thynges wyhych belonged vnto a magistrate/no more vnder a tyrant thē vnder a godly magistrate there is no reason why the magistrate entring into the churche/the elder should be therefore thrust out. For the elders office was to admonishe seuerally/ those that dyd amysse/ to comforte those wyhche he sawe weake and shaking/ and to haue neede of comforte/ to assist the pastor in ecclesiastical censures of reprehensions/sharper or milder as the faults required/also to assist in the suspensions from ỹ supper of the Lord vntill some trial were had of the repentance of that partie wyhych had confessed hym selfe to haue offended/or else if he remayned stubburne/to assist hym in the excommunication. These were those thinges wyhych the elder did/wyhych forsomuche as they may doe as well vnder a christian magistrate/as vnder a tyrante/as well in the tyme of peace as in the tyme of persecution/it followeth that as touchyng the office of elders / there is no distinction in the tymes of peace and persecution/of a christian prynce and of a tyrant. But I will yet come nearer. That wythout the wyhych/the principal offices of charite can not be exercised/ is necessary and alwayes to be kept in the church. But the office of auncients and elders are such as wythout wyhych the principall offices of charitye can not be exercised/therfore it followeth that thys office is necessary. That the principall offices of charity can not be exercised wythoute thys order of auncients/it may appeare for that he wyhych hathe faulted/ and amendeth not after he be admonyshed once priuately/ and then before one wytnes or two / can not further be proceeded agaynst/accordyng to the commaundement of our saviour Christ/ onles there be in the churche/auncients and elders/therfore thys principal office of charitye/wyhych tendeth to the amendment of hym wyhych hathe not profited by those two former admonitions/can not be exercised wythout them. For it is commaunded of our sauioure Christe/that in suche a case when a brother doth not profite by these two warnings/ it should be tolde the churche. Nowe I would aske who be meant by the churche heere/if he say by the churche are meant all the people/then I will aske howe a man can conueniently complaine to all the whole congregation/or howe can the whole congregation conuenyently meete to decide of thys matter. I doe not deny/but the people haue an interest in the excommunication/as shall be noted heereafter/but the matter is not so farre come/ for he must first refuse to obey the admonition of the churche/or euer they can proceede so farre. Well/if it be not the people that be meant by the churche/who is it? I heare M. doctor say it is the pastor/but if he will say so/and speake so straungely/ he must warrant it wyth some other places of scripture where the churche is taken for one / wyhych is as muche to say as one man is many/one member is a bodye/one alone is a companye. And besydes thys strangenes of speache/it is cleane contrary to the meanyng of oure sauioure Christe/and destroyeth the soueraignetie of the medicine wyhych our sauioure Christ prepared for suche a festered sore/as would neyther be healed wyth priuate admonition/neither by admonition before one or two witnesses. For as the fault groweth/ so oure sauioure Christe would haue the number of those before whom he should be cherked and rebuked/ykewise growe. Therfore from a priuate admonition he ryseth vnto the admonition before two or three/ and from thē to the church/ wyhych if we should say it is but one/ then to a daungerouser wounde shoulde be layde an easier plaister/ and therefore oure sauioure bothe not rise from two to one/(for that were not to ryse but to fall/nor to procede but to goe backward)but to many/seeing then that the church heere is neither the whole congregation/nor the pastor alone/ it followeth that by the church here he meaneth the pastor/wyth the auncients or elders. Or else whom can he meane? And as for thys manner of speache/wherein by the churche is vnderstanded the cheefe gouernours and elders of

Math. 18

the church/it is oftentymes vsed in the olde Testament/from the which our sauioure borowed thys maner of speakyng/as in Exodus it is sayde. That Moses wroughte hys miracles before the people/when mention is made before/only of the elders of the people/whome Moses had called together. And moste manifestly in Iosue/where it is sayde/ that he that kylled a man at vnwares/shall returne vnto the citie vntil he stand before the congregation to be iudged. Where by the congregation/he meaneth the gouernoures of the congregation/for it dyd not appertaine to all to iudge of thys case. Likewyse in the Chronicles/and diuers other places. And therfore I conclude that for so much as those be necessarye and perpetuall whyche are spoken of in those woordes (tell the Churche) and that vnder those woordes are comprehended the elders or auncientes/that the elders and auncients be necessary and perpetuall officers in the churche. Furthermore S. Paule hauyng entreated throughoute the whole first Epistle to Timothe/of the orders whych ought to be in the church of God/and of the gouernement/as hym selfe wytnesseth in the thirde chapter of that Epistle (when he sayeth he wrote that Epistle to teache Timothe howe he shoulde behaue hym selfe in the house of God)and hauing set forthe both by shop/and elder/and deacons/as ministers and officers of the churche/in the shutting vp of hys Epistle he for the obseruation of all the orders of that Epistle/admoneth Timothe/and sayth the inuocation of the name of God straightly chargeth hym/to obserue those thinges whych he had prescribed in that Epistle/ I charge thee (sayeth he) before God whych quickeneth all thynges/and before Iesus Christ which witnessed vnder Pontius Pilate a good profession that thou kepe thys commaundement wythout spot or blemithe/ vntill the appearing of our Lorde Iesus Christe. The waighte of whych sentence for the obseruing of those thynges whych are mentioned in thys Epistle/ that it maye be the better vnderstanded/ I will note the woordes seuerally.

1. Tim. 6.

Firste therefore it is to be noted that he sayeth (I denounce or I charge,) he doth not say (I exhort or giue counsell) leauing it to the liberte of Timothe.

Secondarily it is to be noted/that he calleth the whole Epistle a commaundement/ and therefore it is no permission/so that it maye be lawfull for the churches to leaue it/ or to keepe it.

Thirdly/when he maketh mention of the liuing God/ and of Christe/ whych witnessed a good profession vnder Pontius Pilate/he sheweth that the thynges contayned in thys Epistle are suche/as for the maintenaunce thereof we oughte not to doute to giue oure lyues/and that they be not suche as we ought to keepe/so that we haue them without strife and wythout sweate/or enuie/but suche as for the keping of them if we haue them/and for the obtayning of them if we haue them not/ I will not say oure honoures/ or oure commodities and welthe/ but as I haue sayde/ oure liues ought not to be deare vnto vs. For therefore dothe he make mention of the confession of Christ vnto the death/ that he might shewe vs an example/and forthwyth speaketh of God/whych raiseth from the deade/that by thys meanes he might comforte Timothe if he should be brought into any trouble for the defence of any of these thynges.

Fourthly/if we referre those woordes wythout spot or blemithe vnto the commaundement (as I for my part thinke they ought to be)then there is a waight in these woordes not to be passed ouer/whych is/that the Apostle will not only haue the rules here contained/not troden vnder the fete/or broken in peeces/but he will not haue them so much as in any one small poynte or speche neglected. But I see howe M. Doctor will wipe away all thys/and say that these thynges/or some of them were to be obserued thus necessarilye and precisely/vntill there were christian princes and peace in the churche/ but the point is deeper then that it will be so soaked away/ and therefore it is to be obserued/ what he sayeth in the later ende of the sentence/where he chargeth Timothe/ and in hym all/ that he should keepe all these thynges/not vntill the tyme of peace/or to the times of Christian Princes/but euen vntill the comming or appearing of oure sauioure Christ/whych is as long as the worlde lasteth. And therefore I conclude that the seignioris or elders of the churche (being a parte of that order and gouernement of the churche/ whych S. Paule appoynteth in thys Epistle) are necessarye/perpetuall/and by no meanes to be changed. So that we haue/not only vowe the examples of all the primitiue churches (which ought to moue vs/if there were no commaundement)but we haue also a straight commaundement/ I say the only examples ought to moue vs/ for lo what way can we safelyer walke/ then the common hygh way/beaten and troden by the steppes of all the Apostles/ and of

of all the churches? Thynges also growing/ and being preserued by the same meanes by the whych they were ingendred/ why shoulde we thynke but that the churches now will prosper by that gouernment/ whereby it firste came vp? But I say we haue not only the examples of the churches/ but we haue also commaundement and straight charge to kepe thys office of elders and auncientes in the churche/ and therefore it is not onely rashnesse in leauing the waye that the Apostles and churches by the Apostles auncle haue gone/ but disobedience also to depart from their commaundement/ and to maintaine and defende that we may doe so/ I can almoste geue it no gentler name then rebellion.

Nowe I will come to mayster Doctors reasons whych he bathe in the hundreth and fourteene/ and a hundred and fiftene pages/ where he graunteth that there were elders in euery church in tymes past/ but sayeth that it ought not nowe so to be. For sayeth he/ the times after the gouernment/ and it can not be gouerned in the time of prosperitie/ as in the tyme of persecution/ vnder a christian prince as vnder a tirant. Thus he sayeth/ but sheweth no reason/ bringeth no proofe/ declareth not howe nor whye prosperitie will not beare the Elders as well as persecution/ neyther whye they may not be vnder a godly prince as well as vnder a tyrante/ vnles this be a reason/ that because the godly prince dothe nourishe the churche as a ciuill magistrate/ therefore the auncients may not nourish it as Ecclesiasticall ouerseers.

Nowe seeing maister Doctor can shewe vs no cause whye they maye not as well be nowe/ as in the tyme of the Apostles/ as well vnder a christian prince as vnder a tirant/ I will shewe hym that although they be alwayes necessarye/ yet there is better cause whye they shoulde rather be nowe then in the apostles tymes/ greater necessitye vnder a christian prince/ then vnder a tyrante. First of all in the apostles tymes it is knowne that the giftes of the spirite of wisedome/ discretion/ knowledge/ enduring of trauaile/ were poured forthe more plentifullye then euer they were/ eyther before/ or shall be after. By reason whereof the pastoures and ministers of the churches that were then/ were (I speake generallye/ and of the estate of the whole Churche) better furnyshed with the gyftes needefull for their ministerie/ then are the ministers of these dayes. Wherupon I conclude that if the ayde and assistance of the pastor by the Elders/ was thoughte necessarye by the apostles in those tymes/ when the ministers were so well/ and so richlye replenished with suche giftes/ muche more is that ayde and assistance meete for the ministers of these dayes/ wherein their giftes of discretion and knowledge/ and diligence/ are not so plentifull. For if they whose eye sighte was so cleare to perceiue/ whose handes so nimble to execute/ had neede for their aide/ of other eyes and other handes/ then the ministers nowe/ whose eyes are dimmer/ and handes heauier then theirs were/ haue muche more neede of thys aide then they had.

Agayne/ if S. Paule did charge the persecuted/ and therefore poore churches/ with
1. Epist. 5. a the finding and prouiding for the seruyce in euery churche (as it appeareth in the Epistle to Timothe/ where he sayeth that Elders whych rule well/ are worthye double honoure/ whereby he signifyeth a plentifull rewarde/ and suche as maye be fullye sufficient for them and their houshoides/ as when he biddeth that the widowe whych serued the churche in attending vpon the sicke/ and vpon the straungers shoulde be honoured/ that is/ haue that wherewyth shee might honestlye and soberly liue) if I say S. Paule would charge the churches then with maintaining the elders/ whych being poore/ were not sometimes able to liue without some reliefe from the churche/ because they were compelled oftentimes to leaue their owne affaires/ to waite of the affaires of the churche/ howe muche more ought there nowe to be seruyce/ when the churches be in peace/ and therefore not so poore/ and when there may be chosen suche for the most parte throughout the realme/ as are able to liue without charging the churche anye whitte/ as the practise of these dayes dothe manifestly declare.

And if S. Paule that was so desirous to haue the gospell adapanon, that is/ free and without charges as muche as is possible/ and so lothe to lay any burthen vpon the churches/ especially those whych were poore/ dyd notwithstanding enioyne the mayntenaunce of the elders vnto the churches poore and persecuted/ howe muche more shall we thincke/ that hys mynde was that the Churches whych liue in peace/ and are riche/ and maye haue thys office without charge/ oughte to retayne thys order of auncientes?

Moreouer those that be learned knowe/ that the gouernement of the churche whych was in

in the apostles times/being partly in respecte of the people that had to doe in the elections and other thynges populare: partely in respecte of the pastors and auncientes Aristocraticall/that is the rule of the best: I say they knowe that these gouernmentes do easely decline into their contraries/and by reason thereof bothe the gouernementes of those whych were moste vertuous/myghte easely be chaunged into the gouernamente of feare of the richest/or of greatest power/and the populare estate myght easely passe to a confused tumulte. Nowe thys incommoditie were they more subiecte vnto vnder a tyrante/then vnder a godly prince. For they had no ciuill magistrate whych myghte correcte and reforme those declinynges when they happened. For the tirantes dyd not knowe of it/and if they had knowne of it/they woulde haue beene glad to see the churches goe to wracke: therefore nowe we haue a godly ciuill magistrate/whych bothe will and oughte to remedye suche declinations and conuersions of good gouernement into euill/it followeth that thys estate and gouernement by auncientes/is rather to be vsed vnder a christian prince then vnder a tyrante.

Besides thys/in the time of persecution all assemblyes of diuers together were daungerous/and putte them all in hazard of their lyfe whych did make those assemblies/and therefore if the pastor alone myghte haue ordered and determined of thynges pertayning to the churche by hym selfe/it had bene les daunger to hym/and more safetye for others of the Churche. And therefore if the seruors were then thoughte meete to gouerne the churche/when they coulde not come together to exercise their functions wythoute daunger/muche more ought they to be vnder a christian prince/when they may meete together wythout daunger.

Maister doctor proceedeth/and sayeth it can not be gouerned in a whole realme/as it maye be in a citie or towne. Thys gouernement by seruors is not only in one citye/but also hathe beene of late throughoute the whole realme of Fraunce/where there were any churches: and M. Doctor confesseth that it was in all the primitiue churches/and therefore not onely in one realme/but almoste throughout the whole worlde/and therefore the large spreading of the churche/can not hinder it. So that the difference lyeth still in the peace and persecution of the Churche/and not in the capacitie and largenesse of the place where the churches abide. So myghte one reason againste the lawfull estate of a Monarchie: For he myghte saye that although the rule of one be verie full and conuenyente in a howsholde/yet it is not conuenient in a towne/and although it be conuenient in a towne/yet it is not in a citie/and although in a citie/yet not in a realme.

To be shorte sayeth he/when he can saye no more/it can not be gouerned when it is full of hypocrites/Papistes/Atheistes/and other wicked personnes/as in the tymes of persecution/when there were fewe or none suche. I haue shewed before/howe greate ignorance of knowledge it bewrayeth/to say that Papistes and Atheists be of the churche/and I loue not as maister doctor bothe to vse often repetition/but if there be nowe more hypocrites and other wicked and vnruely parsones in the churche/then there were in the time of persecution (whych I will not denye) then there is greater cause nowe/whye there should be seruors in euerye churche/then there was then when there were fewer. For the more naughtie personnes/and the greater disorders there be/the more ayde and helpe hathe the pastor neede to haue/bothe to finde oute their disorders/and also when they haue founde them out/to iudge of the qualitie of them/and after also to correct them wyth the censures of the church/whych standeth in such reprehensions priuate and open/and excommunication/as I haue before rehearsed.

Afterwarde he asketh whye seruors maye be had in moste of the parishes of England sithe for that office/he asketh the same question in the.133. page/where he also addeth pastors/asking where maye be gotten suche pastoures as the authoures of the Admonition require/when as they require no other then those whych the worde of God requireth. Well then if thys be a good reason why there should be no elders in any church/because fitte men are not to be gotten in all parishes: it followeth by M. doctors reason/that for as muche as we haue not fitte and able pastors for euery churche/that therefore we ought to haue no able pastor in any churche.

And if he will graunte that we ought to haue able pastoures in as many places as

as they may be gotten: how can he deny/that we shoulde haue elders in those churches where fitte men may be had. And I say further/ where we haue an expresse commaundement layde vpon vs to doe a thing/there all disputations must cease/of hardnes/of impossibilitie/of profite/or else of peace. For first God hathe not commaunded any orders in hys churche which are impossible/and if they seeme hard/it must be remembred/that the best and excellentest thinges are hardest/and that there is nothing so hard/ which diligēce and trauaile to bring it to passe/will not ouercome: which thing if it be proued true in worldly affaires/ the truthe thereof will muche more appeare in the matters pertaining vnto God/consydering that if God with hys blessing doe surmounte all the difficultyes in worldly matters which are otherwyse hard to be compassed/he will in hys owne matters/and matters pertayning to his glory/ fill vp the valleys/ although they be neuer so lowe/ bring downe the hilles/ although they be neuer so highe/ plaine the wayes be they neuer so roughe: so that he will make of a way not passable in the eyes of flesh/ a waye tracked and easie to goe in/and to walke towardes that kingdome/whereunto he calleth vs. Besides that/I answere wheresoeuer there is a churche/there are the riches of the spirite of God/ there is with knowledge/ discretion and wisdome/ and there are suche as S. Paule calleth wise/and can discerne and iudge. And we see that when men are called to a lawful and profitable calling/ and especially to a publike calling/God doth powre on hys giftes of that person which is so called so plentifully/ that he is as it were sodenly
1. Sam. 10 made a newe man/which if he do in the wicked as Saule was/there is no doubt but he will doe it in those/ which are with the testimony of the church/ and with experience of their former godly behauior/chosen to suche offices of waight. So that there is not/ nor can not be any want to obey Goddes commaundement/ and to establishe the order in the church which God hathe appointed/but oure owne eyther negligence and slouthfulnes/ or fearefulnes/or ambition: or some other leauen which we nourishe within our selues. It is true/that we ought to be obedient vnto the ciuile magistrate/which gouerneth the churche of God in that office which is committed vnto him/ and according to that calling. But it must be remembred/that ciuile magistrates must gouerne it according to the rules of God prescribed in hys worde/and that as they are nourses/so they be seruaunts vnto the churche/and as they rule in the churche/so they must remembre to subiect them selues vnto the churche/ to submit their scepters/ to throwe downe their crownes/ before
Esay. 49. the churche; yea as the Prophet speaketh/ to licke the duste of the feete of the churche. Wherein I meane not/that the churche bothe eyther wring the scepters oute of Princes handes/or taketh their crownes from their heades/ or that it requireth Princes to licke the duste of her feete (as the Pope vnder this pretence hathe done) but I meane as the Prophet meaneth/ that whatsoeuer magnificence/ or excellencie/ or pompe/ is eyther in them or in their estates and common wealthes/ which bothe not agree with the simplicitie and (in the iudgement of the world) poore and contemptible estate of the church/ that that they will be content to lay downe.

And heere commeth to my minde/that wherwith the world is nowe deceiued/ and wherwith M. doctor goeth about bothe to deceiue him selfe and others to/ in that he thinketh that the churche must be framed according to the common wealthe/ and the churche gouernment according to the ciuill gouernemente/which is as muche to say/as if a man shuld fashion hys house according to hys hāgings/ when as in deede it is cleane cōtrary/ that as the hāgings are made fit for the house/so the common wealthe must be made to agree with the churche/and the gouernement thereof with her gouernment. For as the house is before the hangings/and therefore the hangings which come after/ must be framed to the house which was before: so the churche being before there was anye common wealth/and the common wealth comming after/must be fashioned and made suitable vnto the churche. Otherwyse God is made to geue place to men/heauen to earthe/ and religion is made (as it were) a rule of Lesbia, to be applied vnto anye estate of common wealth whatsoeuer.

Seing that good men/that is to say the church/are as it were the foundation of the worlde/it is meete that the common wealthe which is builded vpon that foundation shoulde be framed according to the churche/ and therefore those voices ought not to be heard/this order will not agree with our common wealthe/ that lawe of God is not for oure state/this forme of gouernment will not matche with the policie of this realme.

Nowe to come againe to M. Doctors reasons/ he sayeth in the. 133. page/ that if they

they haue gouernoures because they are speakers of in them, to the end, then they may as well haue the power to worke miracles/the gifte of healing. &c. for that they are likewise reckened vp in the same place. But doth not M. dauid know that although some thynges be extraordinarie/& for a time/ yet other some thynges are ordinarie & to endure alwayes? Will he say for that the giftes of miracles and of healing are extraordinarie/therefore the teachers which are there reckened together with the gifte of worckyng miracles and of healing are extraordinary/hath he forgotten that he (in deede vntruely) made before the office of Apostles and Prophets and Euangelists/ a perpetuall office/ and yet they are there ioyned with theis giftes which were but for a time/and therefore it is a verye abfurde argumente to saye/that for y some thyng reckened with gouernors/is for a time/and extraordinarie/therefore the gouernoures also be so. As for Musculus authorite/which is/that the tymes do chaunge the orders/ besides that I haue answeared before/and besides that he dothe not speake it of the Elders/ I haue proued that it can haue no place heere/for so muche as the Elders are necessary/and commaunded in the scripture.

Vnto the authors of the Admonition saying that it is easyer to ouerthrow by bringing one man/then the fauth and pietie of a godly company/he answeareth/that so it should come to passe/ that the moe that ruled/ the better estate it shoulde be/ and so the popularie estate should be the best. But where do the authors of the admonition say/that the more that rule/the better it is? is it all one to saye/that the gouernement of a fewe of the best/ is better then the gouernment of one/and to say/the more that rule the better? If it were to the purpose/ it myghte be shewed bothe by Diuinitie and by Philosophie/ which M. Doctor speaketh of/ that that estate which he meaneth/ is not the best/ and I haue in a worde before spoken of it/where I declared that the mixed estate is best/bothe by the example of the kingdome of Christe/and also of thys oure realme. It is sufficient nowe to admonisht you/that although it be graunted that the gouernement of one/ be the best in the common wealthe/yet it can not be in the churche. For the Prince may well be Monarche immediately betweene God and y common wealth/but no man can be Monarche betweene God and hys churche but Christe/which is the only head therof. Therfore the Monarchie ouer the whole churche/and ouer euery particulare churche/ and ouer euery singulare membre in the churche/is in Christe alone.

Last of all to proue that there ought to be no seruice in the church vnder a Christian prince/he citeth Ambrose authoritie bothe in the. 114. and. 132. pages/ which sayeth that the synagoge or church of the Iewes/and after that the church of the christians had seruice/without whose counsell nothyng was done in the church: whereupon he concludeth/that for as much as they were not in Ambrose time/ therfore they were not vnder a christian prince. And here M. Doctor hath in one sentence proclaimed bothe hys great ignorance in the whole storye of the churche/ and withall either a maruelious abusion/ and suffering hym selfe to be mused by some vnhandsel prompter/or subtile sorte that thoughts to deceiue hym/or else a notable euill conscience/which wrastleth against the truth. Hys ignorance bothe appeare partly in that he sayeth / that because there were no seruice in Ambrose church/ & in those churches about hym/therfore there was none at all: but most manifestly in that he sayeth/ for so much as there were no seruice in Ambrose time/ therfore there was none vnder a christian prince/ as though there were not many yeares before Ambrose time christian Emperours / when as betweene the time of S. Ambrose being bysshop/and the time of Philip the sonne of Gordias the furst christian Emperor/ there is more then a. 150. yeares/ and betweene the tyme of Constantine the Emperor/ & the tyme of Ambrose being bysshop/there be about. 80. yeres. And if M. doctor had euer red the Ecclesiasticall storyes/he mought haue found easely the eldership most flourishing in Constantines time/and other times/when as the peace of the christians was greatest.

And that the presbiterie or eldership endured in the churche after Ambrose tyme/ and in the time of peace/and as it is very lyke in Ambrose tyme/although not where he was/ it maye be shewed plainely by Jerome (which followed Ambrose immediatly) who 4. Tom. 2. in hys thirde chapter vpon Isay sayeth/that they had also the presbiterie or eldership in the churche. The same myght be shewed by diuers other testimonies/which I omit/because that it may appeare by the former treatise touching the election of the minister/that thys order of eldership continued in the churche diuers hundreth yeares after Ambrose time/euen as long almost as there was any sounde parte of the churche/from the heade to the heele. Now I haue shewed the ignorance/it remayneth to shew how that either M. doctor

doctor was marueilously hym selfe abused/ or else desireth to deale either. For if where as he sekethe false Ambrose sentence/ he had taken the other halfe with him/ and had not so wilfully stopped hys mouthe that he shoulde speake no more/ in steade of a false lesson to gaynst the eldership/ he shoulde haue brought for the as clere and as fleet a lesson for the proofe of them/ as a man coulde desire out of an auncient writer. The whole sentence is thus/ speaking of thys office of the elders/ (although not vpon so good occasion) thus he saieth. Where vpon the Synagoge/ and after the churche had elders/ without whose counsell nothing was done in the churche/ which Elders I knowe not by what negligence they are worne oute/ unles it be through the slouthfulnes of the doctors/ or rather through their pride/ whiche they only would seeme to be sincere in.

Ambrose vpon. 1. Tim. cap. 5.

Nowe that I haue shewed the place/ I will say no more/ I will leaue it to maister Doctor to thynche of it in hys chamber by him selfe/ and so will conclude thys question; that for so muche as thys order is suche/ as without whiche/ the principall offices of charitie can not be exercised/ and that which is commaunded by the scriptures/ approued and receyued by all the churches in the Apostles times/ and manye hundreth yeares after in the moste flourishing Churches/ bothe in time of peace and in time of persecution/ and that there are greater causes why it should be in the time of peace/ then in time of persecution/ why rather vnder a christian prince/ then vnder a tyrante/ why rather nowe/ then in the Apostles times/ that in consideration of these thynges/ the eldership is necessarye/ and suche an order as the churche oughte not to be without. And so also is answered the thirde question/ that for so muche as they were churche officers/ and ouer the people in matters pertaining to God/ and suche as watched ouer the soules of men/ that therefore although they were not pastors to preache the worde/ yet were they no lay men (as they terme them) but Ecclesiasticall persons. The rest comprehended in these sections/ is answered before/ being matter which pertained vnto the archbyshop.

Heb. 13.

Nowe I returne backe againe to Excommunication/ which maister doctor thynketh to be the only discipline in the churche/ but he shoulde vnderstande/ that beside that parte of priuate discipline/ (which is ordinarily and dayly to be exercised by euery one of the pastors and elders/ as Admonition & reprehension/) there are three principall parties/ which are exercised of them iointly and together/ whereof the firste is the election or choise/ and the abdication or putting oute of Ecclesiasticall officers. The seconde is in excommunication of the stubburne/ or absolution of the repentaunte. The thirde is the decision of all suche matters as doe rise in the churche/ eyther touching corrupte maners/ or pernicise doctrine.

As touching the election/ and consequently the throwing oute/ it hathe bene shewed before/ that together with the churche/ the eldership hathe the principall sway. For the decision of controuersies when they rise/ it maye appeare in the. 15. of the Actes/ that the Presbyterie or Eldership of the church hathe to determine of that also. Now it remaineth heere/ that whereas M. doctor sayeth that the Excommunication/ and consequently the absolution or restoring to the churche againe/ doethe pertaine only to the ministers/ that I shewe that the Presbyterie or eldership/ and the whole churche also/ hathe interest in the Excommunication/ and consequently in the absolution or restoring vnto the church. But heere by the way it is to be noted/ that in saying that it belongeth to the ministers/ he confesseth the disorder in our churche/ wherein thys power is taken away from the ministers/ and geuen to the byshop and hys officers.

18. Chap.

Nowe that thys charge of excommunication belongeth not vnto one/ or to the ministers/ but chefely to the eldership and pastor/ it appeareth by that which the authors of the Admonition alledged out of S. Matthewe/ which place I haue proued before to be necessarily vnderstanded of the elders of the churche. It is moste absurdly sayde of M. doctor in the. 135. page/ that by the churche is vnderstanded eyther my Lordes grace/ or the byshop of the diocese/ or the Chancellor or Commissarie. And that when a man complaineth vnto one of these/ he may be well sayde to complayne vnto the church/ which is the more intollerable/ for that being so straunge a saying/ and such as may astonish all that heare it/ he neyther confirmeth it by no reason/ by no like phrase of scripture/ by no authority of any godly or approued writer/ olde or newe/ which notwithstanding he seeketh for so diligently/ and turneth the commentaries in hys shope so painefully/ when he can haue but one against twentie/ and but a sillable where he can not haue a sentence. It maye be the clearer vnderstanded/ that the Presbyterie or eldership/ hadde the cheefe stroke in

thos

thys excommunication/ if it be observed/ that thys was the politie and discipline of the Jewes/ and of the Synagoge from whence oure Saviour Christe tooke thys/ and translated it vnto hys churche/ that when any manne had done any thyng that they holde for a fault/ that then the same was punyshed and censured by the Elders of the churche/ according to the qualitie of the fault/ as it maye appeare in S. Mathewe/ for although it be of some (and those verye learned) expounded of the ciuill iudgement/ yet for so muche as the Jewes had nothyng to doe with ciuill iudgementes (the same being altogether in the handes of the Romanes) and that the woorde Sanedrim, corrupted of the Greeke woorde synedrion, whych S. Mathewe vseth/ is knowen by those that haue skill in the Rabbins/ and especially the Jewes Talmud, to signifie the ecclesiasticall gouernours/ there can be no doubte but he meaneth the Ecclesiasticall censures. And if the fault were iudged verye great/ then the sentence of excommunication was awarded by the same elders/ as appeareth in S. John. And thys was the cause why oure Saviour Christe spake so shortlye without noting the circumstances more at large/ for that he spake of a thyng whych was well knowen and vsed amongste the Jewes whome he spake vnto. And that thys was the meaning of oure Saviour Christe in those woordes/ it maye appeare by the practise whych is sette forth in the Epistles to the Corinthians. For it is certaine that S. Paule dyd bothe vnderstande and obserue the rule of oure Saviour Christ. But he communicateth thys power of Excommunication with the churche/ and therefore it muste needes be the meaning of oure Saviour Christe that the excommunication shoulde be by manye/ and not by one/ and by the churche/ and not by the minister of the churche alone. For he writeth the churche of Corinthe twise in the firste Epistle/ once by a Metaphore/ an other time in playne woordes/ that they shoulde excommunicate the incestuous person. By metaphore/ saying: purge oute your olde leauen/ in playne and flatte woordes when he sayeth take awaye that wicked man from amongste you. And in the seconde Epistle vnderstanding of the repentaunce of that man/ he entreateth them that they would receyue hym in againe/ shewing that he was contente to relaxe the bonde and chaine of hys excommunication/ so that they woulde doe the same/ and therefore consydering the absolution or reconciliation of the excommunicate/ doth pertaine vnto the churche/ it followeth that the excommunication doth in lyke maner appertaine vnto it. 1.Cor.5. Cap.5. 2.Cor.2.

Nowe/ whereas maister Doctor vppon those woordes of S. Paule/ that he being absente in bodye/ and present in spirite/ had determined. &c. conclude th that the reyghte of excommunication was in S. Paule/ and not in the rest/ it is as muche as if he shoulde say/ S. Paule as muche as laye in hym excommunicated/ therefore S. Paule excommunicated: or S. Paule excommunicated/ therefore the churche dyd not. For what if S. Paule dyd excommunicate hym so much as lay in hym/ should he therefore haue bene excommunicated/ if the churche of Corinthe/ and the minister there would haue admitted hym to the supper/ and not abstaine from familiare conuersyng with hym? You will say he shoulde haue beene bounde in heauen and before God/ although the churche of Corinthe had not putte hym forthe. It is true that the Apostles denunciation of Goddes vengeaunce vppon the impenitent sinner/ is ratified in heauen/ and so should he also haue bene if S. Paule had sayde nothyng/ and yet S. Paule did not excommunicate the incestuous person/ but so muche as lay in hym/ and as farre as hys reyghte stretched: not being therefore yet excommunicated by S. Paule/ it followeth that the churche had a stroke in the excommunication. Agayne/ to proue that the church hath nothyng to do in excommunication/ it is not enough to saye that S. Paule had the right of excommunication: But you shoulde haue shewed that he only had it/ and then you are manifestly conuicted by S. Paules owne woordes/ whych ioyneth the churche with him in that excommunication/ saying that he had decreed that the deede of that fact/ by his spirite/ and them gathered together in the name of Jesus Christe/ and by hys power/ shoulde be geuen to Satan. And if the reyght of excommunication were only in S. Paule/ howe is it that you saye before that it is in the minister of the church? had the minister of the churche of Corinthe nothyng to doe? And if it were in S. Paule alone/ whye bothe he chide with the churche/ that they had not alreadye excommunicated hym before he wrote vnto them to signifie hys will to excommunicate: as if it were in the minister of the churche only/ whye bothe S. Paule chide and sharpelye rebuke the churche/ for that the incestuous man was not caste forthe? Whye bothe he charge the Corinthians with that whych was the only office of the minister?

An other obiection M. doctor hathe out of the .16. of S. Mathew/ and the .20. of Iohn/ in which places because he giueth power to the twelue to binde & to lose/ M. doctor will conclude that they only haue power to binde and to lose. Salomon sayeth that the iust man is first the accuser of hymselfe/ and therfore it behoued M. doctor or euer he shuld haue accused the authors of the Admonition of dalying and vnreuerent handling of the scriptures/ to haue first of all spoken to hym selfe/ and haue stricken hym selfe vpon the thigh. For if thys be not to abuse the scriptures/ I know not what is to abuse them/ for to let passe that some and of the auncient writers doe expounde the place of S. Mathew of euery membre of Christ/ and of as many as haue fayth to confesse Christ to be the sonne of God/ and so by that meanes to haue power of excommunication/ I say to let that goe/ M. doctor might easely knowe if he would/ that in that place oure sauioure Christe speaketh of the binding and losing which is by the preaching of the word of God/ standing in threates and promises/ and therefore that binding pertaineth only vnto the ministers/ to whom the preaching dothe only belong. But in the .18. of S. Mathewe where he speaketh of the binding and losing by excommunication and receyuing to the churche againe/ there he attributeth thys power vnto the churche. Who hathe an other obiection out of S. Paule to Timothe/ where for that it is sayde that S. Paule did excommunicate Hymeneus and Alexander/ he concludeth after hys olde maner/ that therefore he only excommunicated. But for so much as I haue proued that both the rule of Christ/ and the practise of S. Paule according to that rule/ be otherwise/ it can not be that S. Paule did excommunicate hym selfe alone those persones. For then he should disagree bothe fayth our sauioure Christ and with him selfe. But as I haue shewed before in other ecclesiasticall actions and exercises of discipline/ that one man is sayde to doe that whych was done of many/ for because one was moderator of that action or exercise/ so S. Paule here sayeth that he dyd excommunicate/ not that he did it by hym selfe alone/ but because he was president and chefe in that action. And although it should be graunted (whych can not) that S. Paule did excommunicate himselfe alone (being an Apostle or for one time) yet it neyther foloweth that the bysshop or minister may doe that whych the Apostle did/ or that he may doe continually that whych was done but once and extraordinarily. As for the place of Titus the thirde/ it maketh nothyng to excommunication/ vnles you would conclude that for that S. Paule biddeth Titus to trouble hymselfe no more with confuting an obstinate heretick/ therefore he biddeth him excommunicate an heretick by him selfe. As touching Basiles place in the seconde boke of Offices when the boke commeth forth and is Printed/ then it shalbe answered/ as for me I know of none such that is extant nowe. To the rest I will answeare with thys protestation/ that if all men should doe contrarye to the order of God/ yet their authoritie or example ought not to haue the waight of a feather/ which I haue sayd before/ and do vnderstand it in all places where I doe not expresse it/ and with thys I come to M. doctors authorities.

And as for Theodoretus bysshop of Laodicea/ whych Sozomene maketh mention of in hys sixthe boke/ I finde none suche/ but there is mention of one Theodotus/ who is sayd to haue separated or excommunicated Apollinaris/ but it dothe not appeare there that he alone of hys own authoritie did excommunicate hym. And there be greet reasons in that chapter/ to proue that he dyd it not of hys owne authoritie/ for immediatlye after hys heresie was knowne/ Damasus bishop of Rome/ and Peter bysshop of Alexandria/ caused a synode to be gathered at Rome/ where hys heresie was condemned. Now for so muche as the custome of synodes and councels is/ when they condemne the heresies to excommunicate the heretickes/ it is to be thought that that councell did excommunicate him/ and that Theodotus bysshop of Laodicea/ did execute that decree and excommunication. And in deede Sozomene doth so expounde him selfe/ when immediatly after he had sayde that he did excommunicate hym/ he addeth acoinoneton auton apophainei, whych is/ he declared hym excommunicate/ whych in deede properly belongeth to the minister/ when the excommunication is decreed by those to whom it appertaineth/ which thyng may yet better appeare by the manner of speache whych is vsed in an other place/ where speaking of Victor excommunicating Theodotus/ he vttereth it by thys apekeryxe, whych is to promulgate or pronounce the sentence whych was decreed by others. As for Ambrose/ although he be greatly commended for excommunicating the Emperor/ yet he was neuer commended/ for that he did excommunicate him hymselfe alone/ and if he did excommunicate hym selfe alone/ yet hys faulte was the les/ for so much as he being desirous of

Prou. 18.

an other thyng, muche not as it seemeth by hys complaint whych I haue spoken of before ob-
tain one. And although the storyes do not make mentiõ that there were others whose mi-
thoritye came into thys excommunication/ yet ye followeth not that there were no other.
And howe often wyll you stomble at that whyche you do so sharpely reprone in others/
whych is in making of argumentes of authoritie negatiuely. And if you will not graunt
thys maner of reasoning in the scripture/ in matters pertayning to the gouernemente of
the church whych are all comprehended in the scripture/ how would you reason of a com-
mon storye/ whych neither can/ nor doth professe to speake all those thynges whych fall into
that matter whyche it writeth of? But what if so be it be proued that Ambrose did not
thys of hys owne authoritye/ but by the authoritie also of others/ wyll you then confesse
that he is commended of al those whych write storyes for so doing/ and confesse that the vse
and practise of the primitiue church was far from this that is nowe? For proufe wherof
I shall giue you a place whych Ambrose the best witnes of thys matter hath in one of his Epist. 32.
epistles/ where he sheweth that allone as the murther whych Theodosius had caused to
be done at the citie of Thessalonica was heard/ by and by the Bysshops of Fraunce came
and there was holden a Synode/ where also Ambrose sayeth/ that hys communicating
with Theodosius could not absolue hym/ for that as it may appeare/ the bysshops in that Ambros. li.
Synode had in excommunicating hym/ obteined that he shoulde not be absolued vntyll de obitu
suche time as he had done repentance/ whych he did afterward with confession of his fault Theodos.
before the congregation/ and asking forgeuenes of it. So it appeareth that that whych he
did/ he did it by the sentence of the synode/ and not of hys owne authoritie alone. In the
220. and. 221. pages/ he speaketh of thys thing a fresh/ but hathe no new matter/ but ma-
keth a bare rehersal of the places of the Admonition/ asking after his accustomed maner
of confuting/ what maketh this or what proueth that? only wheras he sayde before/ and
proued (as he thought) that the minister had only to doe with excommunication/ being
pressed there/ by the admonition either to defende or renounce hys Chauncellors. &c. he
had rather deny bothe the truthe and hym selfe/ then he would haue anye of that horrible
confusion and prophanation of the holy discipline of god brought in by popery/ threatning
the ouerthrowe of the whole Churche/ and seruing for nothing but for the nourishing of
the ambition and idelnesse of a fewe to be driuen oute of the Church. Of the whych I will
vpon occasion speake a worde/ if first I shewe that the vse of the auncient churche hathe
bene not to permit the excommunication to one/ but that the sentence therof should come
from the gouernoures and elders of the churche/ vnto whome that did especially apper-
taine. Thoughe I can not passe by that whych maister Doctor sayeth/ that for so muche
as the authors of the Admonition had alledged the wordes (tell the churche) to proue the
interest of the churche in excommunication/ that therfore they coulde not vse the same to
proue the interest of the pastor/ as who should say that the pastor is not one of the church.
But of the absurditie of thys/ I haue spoken sufficiently before/ and howe all men doe see
the vanitie of thys reason/ that because the people haue an interest by thys place/ therfore
the pastor hathe none. But I come to shew the vse of the primitiue churche in this mat-
ter/ whereof we haue a manifest testimonie in Tertullian. If (sayeth he) there be anye Tertull. in
whych haue committed suche a faulte that he is to be put awaye from the partaking of the Apolog.
prayer of the churche/ and from all holy matters or affaires/ there do beare rule or be pre- 39. c.
sidents certaine of the moste approued auncientes or elders/ whych haue obtained thys
honor/ not by money/ but by good report. And that the auncients had the ordering of these
thynges/ and the peoples consent was required/ and that if the case were a verye difficulte
case/ it was referred vnto the synodes or councels/ and that the ministers did not take vp-
on them of their owne authoritie to excommunicate/ and that those whych did receiue the
excommunicate without the knowledge and consent of the churche were rebuked/ it
may appeare almoste in euery page of Cyprians Epistles/ and namely in these whych I lib. 3. ep. 8.
haue noted in the margent. 10. 14. 19.

In Augustines time it appeareth also/ that the consent of the church was required/ 1. lib. 3. epi.
for in the third boke agaynst the Epistle of Parmenian/ he sheweth that if the multitude 3. lib. cõ-
of the churche be not in that faulte for whych one is to be excommunicated/ that then it tra ep. par-
helpeth muche to make the partie bothe afrayde and ashamed that he be excommunicated menian.
or anathematised (as he calleth it) by all the churche/ and in hys bokes de Baptis. contra
Donatistas, in diuers places/ he is so farre from permitting the excommunication to one
man/ that he seemeth to fall into the other extremitie/ whych is to make the estate of the

churche to popular / and the people to haue too great a swaye. For there he shewethe that if the moste of the people be infected with the faulte which is to be punished by excommunication / that then no excommunication ought to be attempted / for because a sufficient multitude of voyces will not be obtained for the excommunication. By which testimonies / besides the institution of god / and the practise of the churches in the apostles times / appeareth manifestly what hathe bene the vse of the churches touching excommunication / as long as there was anye purite in the churche. And it is to be obserued heere / that bothe in thys parte of the discipline / and also in all other partes of it (as I haue shewed) as in harder and difficulter causes / thynges were referred vnto the Synodes prouincial / nationall / or generall / as the case required: so if the elders of anye churche shall determine anye thyng contrary to the worde of God or inconueniently in anye matter that falleth vnto their determination / the partyes which are greued / maye haue recourse for remedye / vnto the elders and pastoures of diuers churches / that is to saye vnto synodes of shyres / or dioceses / or prouinces or nations of as great or of as small compasse as shalbe thought conuenient by the churche / according to the difficultie or weighte of the matters / which are in controuersye / which meetings ought to be as often as can be conueniently / not onlye for the decision of suche difficultyes which the seuerall presbyteries can not so well iudge of / but also to the ende that common counsell myghte be taken for the best remedye of the vices or incommodities to whiche either the churches be in / or in danger to be in. And as those thynges which can not be decided by the eldershippe of the churches are to be referred vnto the knowledge of some synode of a shyre or dioces / so those which for their hardnes can not be there decided / must be brought into the Synodes of larger compasse as I haue shewed to haue bene done in the apostles times / and in y churches which followed them long after.

These thynges standing in thys sorte / all those courtes of bishoppes and archbishoppes muste needes fall / which were by Antichriste erected against thys lawfull institution of Eldership / as the courte of facultyes / and those which are holden by chauncellors / commissaries / officials / and such like / the describing of the corruptions wherof / shoulde require a whole boke / of which I will note the principall heades and summes.

First / for that they enter into an office which pertaineth not vnto them / but to seuerye particulare churche / and especiallye to the Eldershippe or gouernoures of the churche / and therefore although they shoulde doe nothyng but that whyche were good / lawfull / and godly / yet can they not approue their labours vnto men / muche les to God / putting their sickle in an other mannes harueste. For neyther by the truthe of the worde of God bothe that appertaine vnto them / neyther by Maister Doctoures owne iudgement (if hys yea were yea / and hys nay nay) considering that he layde before / that thys iurisdiction belongeth to the ministers. And although it shoulde pertaine vnto the Bishoppe / (as hee is called) to whome notwithstanding it dothe not appertaine) yet were it not lawfull for hym to translate thys office vnto an other / and to appoynte one to doe it when he listeth / no more then he can appoynte them to do hys other offices of ministring / as preaching the worde / and ministring the sacramentes.

An other thyng is / that in these courtes (which they call spirituall) they take the knowledge of matters / which are meere ciuill / thereby not onelye peruerting the order which God hathe appoynted / in seuering the ciuill causes from the Ecclesiasticall / but ioyning also with the ciuill magistrate / and thrusting hym from the iurisdiction / which appertayneth vnto hym / as the causes of the contractes of mariage / of diuorces / of willes and testamentes / with diuers other suche like thynges. For although it appertayne to the churche and the gouernoures thereof / to shrive oute of the worde of God which is a lawfull contracte or iuste cause of diuorce / and so forthe / yet the iudiciall determination / and definitiue sentences of all these doe appertaine vnto the ciuill magistrate. Wherevnto maye be added / that all their punishmentes almost are penalties of mony / which can by no meanes appertaine to the churche / but is a thyng meerely ciuill.

Thirdlye / as they handle matters whyche doe not appertaine vnto the Ecclesiasticall iurisdiction / so those which doe appertaine vnto the church / they do turne from their lawfull institution / vnto other endes not sufferable / which D. Doctor hym selfe dothe confesse in excommunicating for money. &c.

Last

Last of all they take vppon them those thinges/which are neither lawfull for them nor ecclesiastical iurisdiction/nor simply for any man to do/of which sort diuers are recited vp by the admonition and some confuted by M. Master Doctor. I will not here speake of the vnfitnes of those which are cheefe officers in these courtes/that the most of them are either papists/or haters or drunkardes/(I know what I write)or epicures and suche as liue of benifices and Prebendes in England and in Ireland/hauing nothing of those thinges which appertayne vnto them/and of other suche naughtie persons which are not only not meete to be gouernours in the churche/but which in any reformed churche/should get be so much as of the church. I speake not of all/I doubt not but there be some do that which they doe of conscience/and with minde to helpe forwarde the Churche/whiche I trust will(when the Lorde shall giue them more knowledge)herpe them selues in their vocations/and being men for their gifftes apte and hable either to serue the church or the common wealth in some other calling/will rather occupie their gifts there/then where they haue no grounde to assure them selues/that they do please God. Now I will take a short survey of that which M. doctor alleageth to proue his offices of maister of faculties chancelors.&c. First he saith in §.117.page out of the Nicene councel/that there were diuers of bishops/where although the name be not found of chancelors.&c.yet there is(saith he) the office. What vicar L. Paules bishop may haue and in what case/I haue shewed before/where I haue proued the necessarie residence of euerie pastor in his flocke. But I will note heere howe M. doctor doth go about to abuse his reader in these vicares. And first where there were three editions/of which one only maketh mention of these vicares he toke that and lefte the other/which is to be obserued/for that this varietie of editions rose of the diuers vnderstanding of the greke word(chorepiscopos.)which maye be taken either for him that is bishoppe for an other and in his place/or for him that is bishoppe in a countrie/that is in some towne which is no citie/so that chorepiscopos/was opposed vnto the bishop which was of some citie. And if it be so taken/then here is no proofe for the vicares of bishoppes. But howesoeuer it be/it shall appere that the names of chancelors and/chorepiscopos/do not so much differ/as the offices & functions of them. For it appereth in the same Councell and Canon/that they were like the.70.disciples/that they had also some care to prouide for the poore/and that they were such as did minister the sacraments. And in an other Councell/they haue authoritie geuen them to make subdeacons/exorcists/and readers. I knowe this was a corruption of the ministerie/but yet al men see/howe Master Doctor looketh as it were a farre of vppon thynges/and therfore taketh a man for a moleхill/when he would make vs beleeue that thale were chaunc-lors.&c. Antiochen. cap.10.

In the.125.page to the admonition desiryng that there may be remoued and the eldership stablished according to gods order/M. doctor answereth/that that were to place in stede of wise and discrete men/vnlerned/ignorant and vnapte to rule. Let Master doctor take heede/lest in alowing so well of the papistes ceremonies/not only as tollerable/but as fitte/and then acquaintinge him selfe with the papistes maner of speaking/in saying that the people be ignorante and vnlearned/he fall ere euer he be aware into some worse thyng. Moses in Deuteronomie/and Salomon in his prouerbes/place the principall wisedome in keping Gods commaundements and in fearing God. And Dauid saith/that the secretes and the priuy councell of the Lord/is knowen to those which fear him/and I haue shewed out of S. Paule/that he geueth to the spirituall man great discretion and iudgment of thynges. If therefore there be in euery church which feare God and kepe his commaundements/there are bothe wise and learned and discrete men/and therfore not to be spoken of so contemptuously as M. doctor speaketh. And God be praysed there are numbres in the church/that are hable to be teachers vnto most of the chancelors/in any matter pertainyng to the church/and are hable to giue a riper iudgment in any ecclesiastical matter/then the most parte of them can/ Deut.4. Prou.1. Psal.25. 1. Cor.12.

And besides that the choysest are to be taken to thys office/thys ought not to be forgotten/that seruice good successe of thinges depende vppon the blessinge of God/and that blessinge followeth the church when the Lordes order is kepte/simple men which carrie no greate countinaunce or shewe/will vndoubtedlie doe more good vnto the church/hauyng a lawfull callynge/then those of greate port which haue no suche callyng.

In

In the.118.page he thinketh the Archbyshoppes Courte necessarye/ but bringeth no reason/and further confesseth he hym selfe ignorannte of the estate of it/and therfore I knowe not from whence that good opynion of hys shoulde come/onelesse it be from thence that he liketh of al thynges be they neuer so euil whych the admonition misliketh. The rest whych .M. D. hath of this matter is nothyng else but greate and high wordes. And as for the the Canon lawe/it is knowen what a stroke it beareth with vs/and that a fewe cases excepted it remayneth in hys former effecte.

To the sections beginning in the.118.page/ and holdyng on vntil the.123.page.

IT was before shewed that of the gouernoures of the churche/there were some whose charge pertayned vnto the whole churche/of the whyche we haue spoken: some other/ whose charges extend but to a parte of the church/ that is vnto the poore/and these are the deacons. And as in the former parte I shewed there were two kyndes/so in this latter parte the same is to be noted/that of those whose charge was ouer the poore/some had charge ouer al the poore of the church (as those whych are called deacons) some had charge ouer the poore straungers/ and those poore whych were sicke only/ and those. S. Paule calleth in one place Diaconissas/ and in another place wydowes. For the deacons did distribute vnto the necessities as well of the poore straungers and the sicke poore/as vnto the other poore of the churche. And the wydowes did employe their labeures to the washyng of the feete of the straungers/and attending vpon the poore whych were sicke/and had no frendes to keepe them. First I will speake of the deacons/and whereas .M. doctor erreth out of datyng with the scriptures/for alledging the.8.verse of the twelfthe vnto the Romaines/to proue deacons/affirming that there is no worde of them: Truelye I can finde no wordes to set forth this so grosse ignorance. And had it not bene enough for .M. D. to haue vttered this ignorance/but he must also with an outcrye proclaime it/ and as it were spred the banner of it? What do these wordes note (he that distributeth in simplicitie) but the office of the deaconshyp. For in that place S. Paule reckeneth vp all the ordinarie and perpetuall offices of the church/as the office of the doctor/of the pastor/of the deacon/of the elder/and leaueth not out so much as the wydow/to whych he noteth in these wordes (shewing mercy). If the authors of the Admonition do daly with ȳ scryptures in this place/surely .M. Caluin/ .M. Beza/ .M. Bucer/ Peter Martyr. &c. doe daily with them. And shall all these be esteemed to playe with the scriptures/ and maister D. only to handle them seriously? And as maister Doctors ignorannce appeareth in this place/so hys minde not desirous of the truthe/ but seeking to cauill/ bothe as manifestlye shewe it selfe. For all men see/that the admonition alledgeth not the place to the Thessalonians to proue the office of deacons/but to shewe that vile vagabondes myght not haue any of that reliefe/which belongeth vnto those which be poore in deede/which thyng appeareth bothe by the placing of the quotation ouer against that allegation/and by the letter which distincteth thereunto. And whereas maister Doctor sayeth/that the office of the deacons is not only to prouide for the poore/ but also to preache and minister the sacramentes/ I haue shewed before/ that it bothe not appertaine vnto them/ to doe eyther the one or the other. For the prose whereof/ this place of the Romanes quoted by the admonition/is very fitte and moste proper. For S. Paule speaketh there against those whych not contenting themselues with their owne vocations/ did betake into that whych appertained vnto others/as if the hande should take vpon it the office of ȳ eye/or of some other member of the body/and therfore S. Paule doth (as it were) bounde and poynte the limites of euery office in the church and so placeth the deacons office onlye in the prouision for the poore. This one thing I will adde to that matter/that if the apostles whiche had suche excellent and passing giftes/ did finde them selues (preachyng of the worde/and attending to prayer) not able to prouide for the poore/but thought it necessary to discharge them selues of that office/to the ende they might do the other effectually and fruitfullye/ he that shall do bothe nowe/must eyther do none well and profitably/ or else he must haue greater giftes then the Apostles had.

16. Rom.
1. Tim. 5.

The seconde poynte is touching that there were deacons in euery church/ which is well proued of the admonition/bothe by the place of the Philippians/ and of the Actes/ for although it be not there sayd/that the deacons were in euery churche/ yet for so muche as

ne the same vse of them was in all churches which was in Jerusalem & at Philippos/ and for that the Apostles (as hath bene before touched) labouringe after the vniformitie of the church/ordeyned the same officers in all churches/the prose of one is the prose of all/ and the shewing that there were deacons in one church/is the shewing in all. The place whyth they alledge out of the first to Timothe/is of all other moste proper: for S. Paule there describing not how the church of Ephesus/but simply and generally how the church must be gouerned/reckeneth there y order of deacons/whereunto may be added the continuall practise of the churche long after the Apostles times/ which appeareth by the often superscriptions and subscriptions in their workes: the byshop/elders/and deacons of such a church/and vnto the byshops/elders/and deacons of such a church. And by that it is so often times sayd in the councells where the churches assembled/that there were so many bishops/so many elders/so many deacons.

The third poynt in this deaconshyp is/whether it be a necessarie office in the church/or for a time onlie/which controuersie should not haue bene/if M. doctors englishe tonge had ben agreable wyth his latin. For in a certain latin pamphlet of his/whereof I spake before/he maketh the deaconshyp a necessarie office/and such as ought not to be taken out of the church: here he singethe a nother songe/there/because he thought the necessitie of the deacon made for hym/he would needes haue deacons: here because it maketh against hym he sayth there is no neede of them/ whereby appeareth how small cause there is/that M. doctor shoulde vpbraide the authors of the admonition with mutabilitye and discord with them selues. But if this office is durable and perpetuall/it may appeare by that whiche I haue alledged before out of the first of Timothe/for the necessitie of elders/for the arguments serue to proue the necessitie of those orders which are there set forth/whereof the deacon is one. And where as M. doctor sayth that euerie church is not able to finde a curate (as he termeth him) and a deacon/I haue before shewed/ intreating of the seruices/ that the churches in the Apostles tymes/might best haue sayd this/being poore and persecuted/although I see not why the church may not haue a deacon or deacons if more be needfull/both as small charges as they may haue a collector or collectors.

There remayneth to speake of the widowes/ which were godly poore women in the church about the age of. 60. yeres/for the auoyding of all suspition of euill which might arise by slaunderous tonges/if they hed bene younger. These as they were notished at the charges of the church beinge poore/so did they serue the church in attendyng vpon poore strangers and the poore which were sicke in the church/whereof they were widowes.

Now although there is not so great vse of these widowes with vs/as there was in those places where the churches were first founded/and in that time wherein this order of widowes was instituted/parte of the whych necessitie grew both by the multitude of straungers throughe the persecution/and by the great heate of those east countries/ whereupon the washyng and slapping of them frete was required/yet for so much as there are poore whych are sicke in euerie church/I doe not see howe a better and more conuenient order can be deuised/for the attendance of them in their sickness and other infirmities/then this whych S. Paule appointeth/that there should be (if there can be any gotten) godly poore widowes of the age whych S. Paule appointeth/whych shoulde attend vpon such. For if there be any such poore widowes of that age destitute of all friends/it is manifest that she must needs liue of the charge of the church/and seing she must needs do so/it is better she should doe some seruice for it vnto the church againe/then the church shoulde be at a newe charge to finde others to attend vpon those which are sicke and destitute of keepers/seeing that there can be none so fitte for that purpose as those women/whiche S. Paule doth there describe/so that I conclude that (if such may be gotten) we ought also to kepe that order of widowes in the church still. I know that there be learned men which thinke otherwise/but I stand vpon the authoritie of gods worde/ and not vpon the opinions of men be they neuer so well learned/and if the matter els should be tried by the iudgment of men I am able to shew the iudgment of as learned as this age hath brought forth/ which thinketh that the institution of widowes is perpetuall/and ought to be where it may be had/& where such widowes are founde. In deede they are more rare nowe then in the Apostles times. For then by reason of the persecution/ those which hadde the gifte of continencie/ lay still and were from marriage after the death of their husbandes/for that the sole life was an easier life and les dangerous and chargeable when they were driuen to flie/ then the estate of such whych were maried. Thus all the veil vntill the ende of the fifte parte of the

admonition I haue answered already/yet there is a poynt or two/ whych I must touche whereof the first is in the .116. page/ where he wold beare men in hand/that the authors of the admonition and some other of their minde/wolde shut oute the ciuil magistrate and the Prince/from all authoritie in Ecclesiasticall matters/ whych surmise although I se it is not somuch because either he knoweth or suspecteth anye such thing/ as because he meaneth herein to laye a bayte to entrappe withall/ thinking that where he maketh no conscience to giue he carreth not what authority to Princes/ he will beleth to giue more the worde of God will permit/ whereby he hopeth to haue vs into displeasure with the Prince/yet for because he shal vnderstande. we neyther no opinions secretly which we are ashamed to declare openly/and for that we doute not of the equitie of the prince in this part/ whych knoweth that although her authoritie be the greatest in the earth/ yet it is not infinite/but is limited by the worde of God/ and of whome we are perfectated that as her maiestie knoweth/so shee will not wrongfully beare the truth in this behalfe/ these thinges I say being considered/ I answer in the name of the authors of the admonition/and those lawes of god towching his worship and towching all matters and orders of the church be some other whych you speake of/that the Prince and ciuil magistrate hath to see/that the executed and dewly obserued/ and to see that euerie Ecclesiasticall persone do that office whereunto he is appointed /and to punyshe those whych faile in theyr office accordingly. As for the making of the orders and ceremonies of the church/they doe (where there is a constituted and ordered church) pertaine vnto the ministers of the church and to the eccle= siasticall gouernours/and that as they meddle not with the making of ciuyll lawes and lawes for the common wealth: so the ciuyl magistrate hath not to ordaine ceremonies pertaynyng to the church. But if those to whome that doth appertaine /make anie orders not meete/ the magistrate maye and ought to hinder them / and byd them to better / for so much as the ciuill magistrate hath this charge to see that nothing be done agayuste the glo= ry of God in his dominyon.

This distinction if M. Doctor knoweth not/not hath not heard of/let him looke in the .2. booke of the Cronicles in the .19. Chap. and in the .8. and .11. verses/ he shall see/ that there were a number appointed for the matters of the Lorde/whych were priestes and leuites/and there were other also appointed for the Kyngs affaires and for matters of the common wealth/ amongst which were the Leuites / whych being more in number then could be applyed to the vse of the church/ were set ouer ciuyll causes/being therefore moste fitte/for that they were beste lerned in the lawes of God/whych were the politicke lawes of that countrey. There he maye learne if it please him /that the making of orders and guyding of iudgementes in ciuyll and Ecclesiasticall/in common wealthe and church matters/pertayned vnto diuers persons/whiche distinction the scripter to the Hebrewes bothe note/ when hee sayethe that the Priestes was ordeyned in thynges pertayninge to God. Heb.5.

Thys wyttie Maister Doctor haue lerned by that which the noble emperor Con= stantine attributeth to the fathers of the Nicene councell and to the Ecclesiastical persons there gathered: which he doth also permit the Bishoppes/Elders/and Deacons of chur= ches to doe/either by correctynge/or adding/or making new if nede be. And by the conti= nuall practise of the church in the time of christyan Emperors/whych alwayes permitted vnto the ministers assembled in councels/as wel the determination of controuerties which rose/as the makyng or the abolishyng of nedefull or hurtful ceremonies/as the case requi= red. Also by the Emperours epistell in the first action of the councell of Constantinople where by the epistell of the Emperor it appeareth/that it was the manner of the Empe= rours to confirme the ordinances whych were made by the ministers/ and to see them kepte. The practise of this he myght haue also moste plainly seene in Antiochie/who wold by no meanes suffer that the causes of the churches should be debated in the Princes con= sistorie or court/but wolde haue them handled in the church/ by those that had the gouern= ment of the church: and therfore excuseth himselfe to the emperour Al sentinian/ for that (beinge conuented to answere of the church matters/vnto the ciuill court) he came not. And by whome can the matters and orders of the churche be better ordained/then by the ministers of the churche? And if that be a good reason of maister Doctor in the .6. and .7. page/ that the Bishoppes ought therefore to ordaine ministers/ because they are best able to iudge of the learning and habilitie/ of those whyche are to be ministers/ Euseb.li.2. de vita Con stant.ep.ad Euseb. Sozom. li.1.cap.17. 3.tom.con. 4.lib.ep.32.

ye is alſo as good reaſon/ that therefore the miniſters and gouernours of the church ſhould appoynt and decree of ſuch ceremonies and orders as pertayne to ye churey/ for becauſe it is to be ſuppoſed that they can beſt iudge of thoſe matters/ beſtowing theyr ſtudies that waye/ and further beſt vnderſtanding the eſtate of the churche aboute the whych they are wholye occupyed. And thys is not (maiſter Doctor) to ſhake handes with the papiſtes. For the papiſtes woulde exempte their miniſtres from the iuriſdiction/ and from the gouernyment of the ciuill magiſtrate/ to whych we doe not. And the papiſtes woulde that whatſoeuer the clergye bothe determine/ that that forthwith ſhould be holden for good/ and the Prince ſhoulde be forthwyth compelled to maintayne and ſette forthe that/ be it good or euill/ without further inquirie: but we ſaye that if there be no lawfull miniſtery to ſette good orders/ as in ruinous decayes and ouerthrowes of religion/ that then the Prince ought to doe it/ and if when there is a lawfull miniſterie/ it ſhall agree of anye vnlawfull or vnmeete order/ that the Prince ought to ſtaye that order/ and not to ſuffer it/ but to driue them to that whych is lawfull and meete: and if thys be to ſhake handes with the papiſtes/ then maiſter Doctour is to blame/ whych hathe taughte vs once or twiſe before/ that the appoyntyng of ceremonies of the church/ belongeth vnto the church. And yet I knowe that there is one or two of the later writers/ that thynke otherwiſe/ but as I take no aduauntage of their authorite whych thynke as I doe/ ſo I ought not to be preiudiced by thoſe/ that thyncke otherwiſe. But for ſo much as we haue maiſter Doctor yet of thys iudgement/ that the church ceremonyes ſhoulde be ordeined by the churche/ I will trauaile no further in thys matter/ conſidering that the practiſe of thys churche communely is to referre theſe matters vnto the eccleſiaſticall perſons: only thys is the difference/ that where it is done more of one or a fewe/ we deſire that it maye be done by others alſo/ who haue intereſt in that behalfe.

The other poynte is in the hundreth thirtie and eyghte page/ where he moſte vntruely and ſlaunderouſlye chargeth the auditors of the Admonition/ and maketh ſpitefull interpretes of them/ as thoughe they ſhoulde denye that there hadde beene anye reformation at all/ during the time that the Queenes maieſtie beganne to raigne/ manyfeſtly contrary/ not onely to their meaning/ but alſo to their verye woordes/ whyche appeareth in that they moue to a thorough reformation/ and to endeuor/ or to labour to perfection/ meaning only that the reformation whych hathe bene made in her maieſties dayes/ is thoroughe and perfecte. We confeſſe willingly/ that vnto the Lorde God/ euerye one of vs is moſte deepely bounde vnto her maieſtie/ whom he hath vſed as an excellent inſtrument to bringe his church hether/ vnto of the ſpirituall Egipte of poperie/ and the common wealthe alſo/ and the whole lande out of the ſlauerie and ſubiection of ſtraungers/ whereunto it was ſo neare. Thys I ſaye we willingly confeſſe before men/ and do in our prayers dayly giue moſte humble thankes to God therefore.

And by this humble ſute and earneſt deſire which we haue for further reformation/ we are ſo farre from vnthankefulnes vnto her maieſtie/ that we thereby deſire the heape of her felicitie/ and the eſtabliſhment of her royall throne amongſte vs/ whych then ſhall be moſte ſure and permanent/ when oure ſauioure Chriſte ſitteth wholy and fully/ not only in hys chaire to teache/ but alſo in hys throne to rule/ not alone in the hearts of euery one by hys ſpirite/ but alſo generally/ and in the viſible gouernment of his church by thoſe lawes of diſcipline/ whych he hathe preſcribed.

And whereas M. doctor ſhould bring vs into a fooliſhe paradiſe of our ſelues/ as thoughe we needed not to learne any thing at the churches of Fraunce and Scotlande/ he ſhoulde haue vnderſtanded/ that as we haue bene vnto them in example/ and haue prouoked them to followe vs/ ſo the Lorde will haue vs alſo profite/ as we prouoked by their example/ and by mutuall helpes one to an other/ and ſtirre vp oure ſelues/ with the abomination that oure ſauioure Chriſte ſtirred vp hys apoſtles/ that afterwardes thoſe that are firſte/ are not foreward/ but are ouertrumde of others that come after. And whereas he ſhoulde ſeuerely preache at the reformation there/ for ſo much as the Lorde hathe humbled the one/ and exerciſeth the other by ciuill warres and troubles/ he ſhoulde haue vſed ſtraide of rocking vs a ſleepe in oure ſecuritie/ ſeeing vs in remembraunce of Goddes ſcourges whych hang ouer vs/ and of Goddes greate patience that ſtill tarieth for oure repentaunce/ and that if he haue puniſhed that people of hys whyche haue ſuffered ſo much for the profeſſion of the Goſpell/ and whyche were both ſo ſtrayghte a foote with all/ with an vniuerſall hazarde of their goodes and liues/ that we ſhall not eſcape. [illegible]

vnles we repent speedely of our coldnes and halting in religion/ and bestirre oures/ I will not say to hazarde to put oure lines in daunger/ but not to leese some of oure wealthe and honor/ for the obtainyng of a throughe reformation of the churche/ and aduauncement of the glory of the Lorde.

Finally/ he would rather haue put vs in remembrance of the sermon whych our sauioure Christe maketh/ where he sheweth that those cities are not alwayes the greatest Luke.13. sinners/ or those whome God is moste angry with/ which haue the heauiest iudgements executed vpon them/ but that therby the Lord exhorteth vs to repentance/ otherwyse that we shall likewise perishe. Thys had bene meete for our estate to haue bene sayde/ then to haue after a sorte inflicted vpon the afflicted/ and beaded vp our eyes that we should not see our misery and our nakednes. In all the rest/ M. doctor hath nothyng but wordes of reproche against the authors of the Admonition/ and calling still as hys maner is/ for more punishment for them/ whych I will not bestowe the answere of.

The replie vnto the section in the. 146. 147. 148. pages.

SEd etiam quondam in loco facetus esse voluisti, Deus bone, quam te illud non decet. Here M. doctor was disposed to make hym self and hys reader merry/ but it is with the bagpype or countrey mirth/ not with the harpe or lute/ whych the learned were wont to handle. For he hath packed vp together the olde tale of the curste boyte/ and of the theefe that take away the purses/ very familiar and homely geare: It might peraduenture make M. doctor hoppe about the house/ but the learned and the wyse can not daunce by thys instrument. It pleaseth M. doctor to compare those whych deputte out of their liuinges vniust cause/ to heretickes/ cursed beastes/ and to theeues/ but all men do vnderstand how rightly. What hys troubles be with him/ e in hys conscience/ the Lord God and he knoweth best/ but as for the outwarde persecution whych he suffereth/ it is not suche/ as he nedeth thus to stampe or to grone/ and to blowe vnderneathe it/ as though he had some great burthen vpon hys shoulders. And if he complaine of the persecution of the tonge/ to let passe hys immoderate heate of speache/ whych he vseth with those that he hath to doe with all/ the tongue whych is more intemperate then his in all his body/ shall hardly be founde. And although it be vnreasonable enough/ that he should not geue men leaue to complain of their troubles/ when he glorieth in troubling them/ yet of all men moste vnreasonable/ that besides the iniurie whych he doeth them/ he is angry that they will not lay handes of them selues by casting them selues out of their liuings/ or euer they be cast out by him. Tullie maketh mention of one C. Fimbria/ whych when he had caused M. Scevola a singular man to be wounded/ and sawe that he died not of it/ commaunded him before the iudges/ and being asked what he had to accuse him of/ answeared/ for that he did not suffer the whole weapon wherwyth he was stricken/ to enter into hys bodye/ euen so M. doctor contenteth not him self to doe iniuries vnto vs/ but accuseth them also/ that they will not do it vnto them selues/ or that they would not willingly suffer hys weapons enter so farre as he would haue them. What conscience is there that hindreth a man to departe from hys liuing/ in that place where he liketh not of all the orders whych are there vsed: is it not enough to abstaine from them/ if there be any euill in them/ or to declare the vnlawfulnes of them/ if hys calling do suffer him/ when as the reformation is not in hys power? And if either of this abstaining or declaration of this vnlawfulnes of them/ troubles be moued/ there is no more cause why they should giue place/ then the other whych like of those disorders/ yea there is les cause/ for that they are not the causes of trouble/ but the other/ and for that by their departure out of their places/ rowme is made for those whych will like of those disorders whych the other mislyked/ whych is to the hurt of that company or congregation in suche places. And as for M. doctors entent to departe from hys liuing/ rather then he would cause any trouble/ he giueth men great cause to doubt of/ whych hauing diuers great liuinges/ and amongst them a benefice is very loothe to goe from troubling of others/ to do hys duety at any of them. It is true/ that the churche of England may haue an order where vnto it may fully require the subscription of the impugners in Englande. And so we it likewise vntrue/ that we desire that euery one should haue hys owne fansie/ and liue as hym listeth/ for we also desire an vniforme order/ but suche and in suche sorte/ as we haue before declared. As for the olde accusation of Anabaptisme & confusion/ it is answered before/ therefore according to my promise/

with/I shall leave your sorowes/and if you haue any matter/I shall humble to you.

Vnto the.149. and.150. pages.

THe Admonition hathe no suche thyng/as M. Doctor chargeth the authors therof/ sayth/that they did euer allowe of the booke of seruice. It sayeth they haue sayde and vsed it so farre/as they might/and therefore neuer sought it could to the contrary/ etc by subscription/they refused/and therefore no man sayth can vse further/then it is one thyng to beare sayth a thyng/and an other to approue thy and therfore to beare with to vse it so farre as myghte be/maye well agree sayth their refusall of subscription/to that M. doctors note is not sayth the noting. The Apostles did beare sayth the infirmities of the Iewes addicted to the obseruation of the ceremoniall lawe/yet they neuer allowed their infirmitie/and they meant so farre forth approuing it by sufferyng/that they sought ouercome it. Thole (sayth M. D.) sayeth authorizeth thys booke/were fomentors of peace/& of building of Christes church/therfore they y shall be against it (sayeth he calleth defacing) are disturbers of y peace/& destroyers of y church. Yes I say truely: Gerson was fomentor of peace/and of building of the churche/ therefore they sayeth he are against the Popes sayeth he made/were disturbers of the peace/and destroyers of y church. We speake also against images in churches/and confusion of tongues in the sacramentes/and such like/which Luther being fomentour of peace/ and of the building of the churche and booke/and yet we are not therfore disturbers of peace/or destroyers of the church. Although they were excellent personages/ yet their knowledge was in parte/& although they brought many thynges to our lyghte/yet they being fast set in the vnstayrs/of ouer the toppe of the gospell was risen so highe/myghte ouerse many thynges sayeth those that are not so sharpe of sight/as they were may see/for because that sayeth they found in the sharpenes of sight they haue by the benefite and clearenesse of the sonne and of the light. They seale not the booke of seruice sayth their blood (as M. doctor sayeth) for some that suffered for y truth declared openly their mislyking of certaine thynges in it/ and as for the other they could neuer die for that booke/ more then for the lyturgie vsed in the Frenche church/or at Geneua. For they receiued not the sentence of condemnation/because they approued y booke/ but because they improued the articles drawne out of the masse booke. And if they had died for that booke (as in deede they did for the booke of God) yet the authoritie of their martyrdome/could not take away from vs thys libertie that we haue to enquire of the truth of their deathe. Iustin and Cyprian were godly martyrs/ and yet a man may not sayth that they sealed their errors sayeth they sayde sayth their bloude/as sayeth they glory of their martyrdome/ preiudice those sayeth speake or write against their errours/ for thys is to oppose the bloude of men/to the bloude of the sonne of God. For the papistes triumphe I haue answeared before/and I shall not stryue about the Gentes saythe/who is the true gentes/and who the respondent in thys difference.

From the.151. page vnto the.171. page/all is answeared where these thynges sayeth are heere toyned/are seuerally handled/ now vnto that in the.171. and.172. pages.

I answere/that although it be meete/that as we hope that the homilyes sayeth are made already be godly/so those that shall be made heereafter/shall be likewise/yet considering the mutabilitie of men/ and that oftentimes to the worse/ it is not meete/ nor is it mercly vnlawfull/to subscribe to a blancke/ seeing that we can not foresee or allowe of those thynges sayeth we haue not seene nor heard. The place vnto the Corinthes/is the same vnto the Romanes/and M. doctor approuing one/hath no cause to stryue touching the other. For the homilies first of all I haue shewed/ howe absurde a thyng/and howe vnlike a thyng it is/to matche reading of homilies/sayeth preaching of sermones. For if the reading of the holy scriptures is nothing so frutefull as the preaching of them/much lesse is the reading of homilies to be for their frute matched sayeth preaching of sermones. There remaineth that I shewe briefly/that neither the homilies nor the Apochrypha/are at all to be red in the churche. Wherin first it is good to consider the order sayeth the lorde kepte sayeth hys people in times past/when he commaunded that no beast/nor no instrument eyther beesome/or flesh hooke/or pan. &c. should come into the temple/ but those ob-

by whych there shoulde be made three sortes for that vse. And in Leuiticus/ he shyll haue
no.Leuit. no other trumpettes blowne to call the people together/ but those onlye whych were fette
apartte for that purpose. What shoulde the meaninge of thys lawe be? The matter of other
common bellis and trumpettes/ hoeth the same effectuouse whych theyrs hoeth/ the same
signyfycable/ and the other instrumentes and bookes/ were conuenyente vnto vs for the be-
nefit of knowynge and vnderstandynge &c. as well as those of the temple/ and as those whych were
fyrste apartte/ howebeyt manyghte not thynke them as well to be vsed in the temple as others?
Yf reason/ becawse the Lorde hoeth vsed by those rudimentes and pedagogye teache/ that he
shoulde nowe bringe vnto the churche/ but that whych he hoeth appoynted/ no
not withstandynge they serued in the iudgement of manne/ as good as those thynges whych
God hym selfe hath ordeyned there. Whych thynges ought to be obserued in thys matter
ter/ leaste that the homelies rede/ be they neuer so learned and pithie/ neyther the Apos-
cryphe/ nor to be compared eyther in quantitie wythin them selues/ eyther in fruite
of in effecte towardes the hearers/ wyth the authenticall scriptures of God. Howe/ if a
man will saye that the homelies doe explane and laye open the scryptures/ I answere
29.Psal. that the woord of God also is plaine and easy to be vnderstanded/ and suche as maketh wi-
2.Pet. serfull vnto saluation. And if there be harde places in them/ yet the promise
of the assistance of Gods spirite/ that God hathe graunted to the readyng of the scryptures
in the churche/ whych he hathe not graunted to homelies/ nor to the Apocryphe/ shall be able
to ouercome wyth the hearers/ and to ouercome it/ in that there shall onelye appeare great
er profite to come vnto the churche by readyng of the scryptures/ then by readyng of ho-
melyes.

Besides thys/ the politicie of the churche of God in tymes past is to be followed here-
in/ that for the expoundyng of harder places/ places of more easynes ought to be ioyned
together/ as in the perfourmance of Iustinians/ where they could not haue the commoditie
of preachyng/ the Iewes dyd appoynte at their meetynges alwayes a peece of the lawe to
be redde/ and wyth all a peece of the Prophetes whych expounded that peece of the lawe/
rather then to bryng in interpretations of men to be red. And because I am entred into
that matter/ heere commeth to be considered the practise also of the churche bothe before
13.Acts. oure sauioure Christes comming/ and after/ that when the churches met together/ there
15.Acts. is nothyng mentioned but the readyng of the scryptures/ no so is the Liturgie described
in the Actes. And it is not to be thoughte/ but that they had those whych made exposi-
tions of the lawe and the Prophets. And beside that/ they had Onkelos the Caldey pa-
raphrast/ bothe Galatyne/ and Rabby Moses (surnamed Maimon) wryte/ that Ionathan
than an nother of the Caldey paraphrastes flourished in our sauioure Christes time/ whose
writynges and Paraphrases vpon the scryptures/ are esteemed comparable in that kinde
of paraphrasticall writyng/ wyth any whyche hathe laboured that waye/ and if anye
manner writynges were to be red in the church/ those paraphases whych in explanyng the
scryptures/ goe leaste from it/ and whych keepe not onlye the number of sentences/ but al-
moste the verye number of woordes/ were of all moste fitte to be red in the church/ seeing
therefore (I saye) the churche of God then abstayned from such interpretations in the
churche/ and conteuted it selfe wyth the Scriptures/ it can not be but a moste daun-
gerous attempte/ to bring any thyng in to the churche to be red besides the woorde of God.
Thys practise continued still in the Churches of God after the Apostles times/ as maye
appeare by the seconde Apologie of Iustin Martyr/ whych sheweth that theyr manner
was to reade in the churche the monumentes of the Prophetes and of the Apostles/ and
if they had red any thyng elsse/ it is to be supposed that he would haue sette it downe/ cons
sideryng that hys purpose there is to shewe the whole order whych was vsed in their
churches then. The same may appeare in the firste Homilie of Origene vpon Exodus/
and vpon the Iudges. And as for master Bucers authoritie/ I haue shewed before howe
it ought to be wayghed/ and herealso it is sufficient/ for that it is playne that hys aduise
was/ that when the Lorde shoulde vouchsafe the realme wyth moe learned preachers/ that
then order shoulde be taken to make more homilyes. whych shoulde be red in the Churche
vnto the people. As if maister Bucer dyd not knowe/ that there were then learned preas
chers enoughe in the realme/ whych were able to make homilies so many as the volume
of them myghte easely haue exceeded the volume of the Bible/ if the multitude of Homi-
lies shoulde haue done so muche good. And if the authoritie of maister Bucer beare so
greate a swaye wyth maister Doctor/ that vpon hys aduise only wythoute eyther scrip-

ture

59. can. concil. Laodi. Tom. 1. concil. Concil. Vasense. 1. tom. 4. Tom. concil. 6. & concil. Colon. parte. 2.

...ours as reason/as ernestnes of the churches quietnes/ or those whych are newly to be ...
...nouate into the churche Homelies/ then the authoritye of the moste auncient and best ...
...counceils oughte to haue bene considered/whych haue geuen charge/that nothyng shoulde ...
...be redde in the churche/but onlye the Canonicall scryptures. For it was decreed in the ...
...counceil of Laodicea/that nothyng shoulde be red in the churche/but the canonicall bookes ...
...of the olde and newe Testament/ and recheneth vp whate they be. Afterwarde as cor- ...
...ruptions grewe in the churche/it was permitted that Homelies myghte be redde by the ...
...Deacon/when the minister was sicke/and could not preache/ and it was also in another ...
...counceil of Carthage permitted/that the Martyres actes myghte be red in the churche/ ...
...but beside the euill successe that those decrees had (vnder pretence hereof the vayne ...
...Legende/and Gregories Homelies, &c. crepte in) that vse and custome was controlled ...
...by other counceiles/ as maye appeare by the counceil of Colen/ where certaine prouiso. ...
...And truely if there were nothyng else but this consideration/ that the reading in the ...
...reading of martyrs liues was the churche/and of the Homelies of [illegible] ...
...not only by this meanes fulfilled with the Bible/but also that [illegible] ...
...of into a corner where it was not redde nor heard/ [illegible] ...
...placing any writyng of woorke of men in the churche of God/ be they neuer so well ment- ...
...ned/as long as the woorlde shoulde endure.

And if anye man obiecte/that by this meanes also is driuen oute of the churche the forme of ordinarie prayers to be sayde: I saye the case is nothyng lyke/for when we maye we can not vse the woordes of the scripture/as they ordered be in the texte. But for so muche as the churche prayeth for diuers thynges necessarye for vs/ the whych are not con- teined in one or two places of the scripture/ and for asmuche there are some thynges whyche we haue neede of/whereof there is no expresse prayer in the scripture/it is necessarye/ that there be a forme of prayer drawne forthe out of the scripture/whyche the Churche maye vse when it needeth/ as the occasion of the tyme doeth require/. whych necessitye can not be by no meanes alledged in the reading of Homelies or Apocrypha/ wherevpon appeareth that it is not so well ordained in the churche of Englande/ where both Ho- melies and Apocrypha are red / especiallye when as diuers chapters of the bookes called Apocrypha/are lefte vp so nighe/that they are sometyme appointed for extraordinarye lessons vppon feastes dayes/ wherein the greatest alteracion is made/ and some of the chapters of the canonicall scriptures (as certein chapters of the Apocalipse) quite lefte out and not red at all.

Vnto the two next sections I haue answered before/ where I haue
entreated of boothe partes and of kneeling in the Communion/
it followeth to speake vnto the section conteined
in the 183. and 184. pages.

Although it will be harde for you to proue that thyne howne (priest) coumeth of the Greeke woorde (presbyteros) yet that is not the matter/ but the cause standeth in this/ that for so muche as the common and vsuall speache of Englande is/ to name by the woorde (priest) not a minister of the gospell/ but a sacrificer (whych the minister of the gospell is not) therefore we ought not to call the ministers of the gospell (priestes) and right doo we the Englishe speache/it appeareth by all the Englishe translations/ whych translate al- waies (hiereis) whych were sacrificers (priestes) and be not of the other side (for any that euer I red) translate presbyteron, a priest. Being therefore a perill vnto vs/ and in oure tonge/ bothe signifie both by the peoples iudgement in respect of their abhominable maffe and also by the iudgement of the testament in respecte of the sacrifice whych there offred in the same/ a sacrificing minister/ whych the minister of the gospell neyther is/ nor can be- come/ it is manifest/ that it can not be without great offence vsed.

The next three sections I haue before answered/ [illegible]
of the absolucion in baptisme/ confirmacion/ and [illegible]
to speake vnto the section conteined in the 184. 185. and 186. pages.

If it be M. Bucers iudgement/ whych is alleaged here for the ring/ I answere that ...
...neues Homelies therevnto. For he in ...
...I haue shewed/ that it is not ...
...more [illegible] ...
...continually the same [illegible] ...

And thirdly/to make such hard allegories of the laying downe of the money/of the rounde peece of the ring/and of the ministerie of the fourth finger/is (let me speake it with his good leaue) very ridiculous and farre vnlike vnto it selfe. And fourthly/that he will haue the ministre to preache vpon these tokens/ surely it smelleth not of the learning and sharpenesse of iudgement of M. Bucer. And whereas M. doctor/vpon that S. Peter willeth the husbandes to geue honor to their wiues/ would appoint vnto thys maner of speache in matrimoniall (with my body I thee worshyp) he muste vnderstande that it is one thyng with vs to worshyp/and an other thyng to honor. For we honor men whych we do not worshyp/and beleue that S. Peter speaketh of the honor of the minde/wherby the husband should be moued to beare with the infirmities of hys wyfe/ and therefore it is vnfitly alleaged/ to proue that he may worshyp her with his bodye.

As for the receyuing of the Communion when they be marryed/ that it is not to be suffered (vnles there be a generall receyuing) I haue before at large declared/and as for the reason that is gathered of M. Bucer/ (whych is/that those that be Christians/ may well be ioyned in marriage/ but in Christ.) It is very slender and colde/as if the sacrament of the Supper were instituted to declare any suche thyng/ or they could not declare their agreeing together in Christ by no meanes/but by receyuing the supper of the Lorde.

To the next section in the.197. page.

TEll me M. Doctor/why there should be any suche confirmation in the churche/being brought in by the fayned Decretal Epistles of the Popes/and no one title therof to be euer founde in the Scripture/ seeing that it hath bene so hotely assailed/ and not defended/why ought it not to be vtterly abolyshed? thirdly/thys confirmation hath very daungerous poyntes in it. The first steppe of popery in thys confirmation/is the laying out of handes vpon the heade of the childe/wherevnto the opinion of it/that it is a sacrament is confirmed/especially when as the prayer bothe say/ that it is done according to the example of the apostles/whych is a manifest vntruthe/and taken in deede from the popishe confirmation. The seconde is/for that the bysshop (as he is called) muste be the only minister of it/wherby the popishe opinion whych afterwarde is aboue baptisme is confirmed/for whych baptisme may be ministred of the minister/and not confirmation/but onlye of the bysshop/there is great cause of suspition geuen to thynke/that baptisme is not so precious a thyng as confirmation: seeing thys was one of the principall reasons/wherby that foolyshed opinion was established in popery. I doe not here speake of the inconuenience/that men are constrayned with charges/to bryng their children sometymes halfe a score miles for that (whych it is very needefull) anyghe be ministred at home in their owne parishes. The thirde is/for that in the obseruation of the former caule of the dyeng of the confirmation/the booke sayeth/that by the imposition of handes and prayer/ the chyldren may receyue strength and defence against all temptations/wherevnto there is no promyse/that by the laying on of handes vpon chyldren/any suche gyfte shall be geuen/ and it maintayneth the popyshe distinction/that the gyftes of God as geuen at baptisme vnto the reuyuyng of soules/and in confirmation vnto strengthe/the whych very same (strength) the holye ghoste and all thyng. M. Doctor continueth in calling of the authors of the Annotations presumptuous and arrogante.

Lomb. li. 4. Dist. 7.

To the next section contayned in the.198.199.200.201. pages.

TEll me M. Doctor (as you commonly professe to seeke the correction of anye thyng is vnperfectly spoken) for that the ceremonie inuented/ & vsually vsed vpon pretence therof/that the bride that is going vnto be married and couered with a vayle (and that in deede) that for that cause some reasonable meaning of those whych be the freendes & neyghbours about/ should accompanye the corps to the place of buryall. Why hold it alsa lawfull to lament the deade/ and at the buryall of the person lamented/ was thought it not profitable to vse some shape about the buriall/ wherby that myght appeare/ but yet why/ that there be a measure kept in the lamenting and in the charges/ considering that both may immoderate & vnprofitable in the one and in the other/ and also in the vsing of the lawes allowed/ serue in the place of the lawe.

Gnie

vnto them/then vnto vs/ by how much they had not so cleare a reuelation and plaine light of the resurrection as we haue/which was the cause also why it was lawfull for them to vse more cost in the embaulming of the deade/thereby to nourishe and to holpe their hope touching the resurrection/whereof we haue a greater pledge by the resurrection of oure sauioure Christ/ then they had. Nowe for the thinges which the admonition fetcheth fourth/and thereof bringeth reason/ M. doctor of his bare credite sayth out any reason or scripture or any thyng els/commendeth them vnto vs/and saieth they be good. And thys you shall marke to be M. doctors simple shift throughe out his booke/ that when he hath no colourc of scripture/ nor of reason/ no name nor title of Doctor/then to make by some thyng/he varieth his affirmation by all the figures he can/as in saying simply that it is so and then in asking whether it be not so/& after in asking whether there is any other man that thinke that it is not so/as if he wold make vs beleue/that he setteth vs diuers kindes of meates/because he bringeth the same in diuers dishes. For besides these reasons he hath no reason/either to proue that it is meete to haue prescript forme of seruice for the dead/or that the monyster should be drawen to this charge. Surely if the other be so good and conuenient/it hath met with a very barren patron/which can say nothyng for it. And although there be enoughe said by the admonition/yet because this bold and harde speach is enough to lead the simpler astraye/and to make them thinke that M. D. hathe a good cause/therefore I will also say somethyng of these rites of buriall.

And first of all/as thys almoste is a generall fault in them all/that they maintayne in the mindes of the ignorant the opinion of prayeng for the dead/so thys also is another generall fault/ that these ceremonies are taken vp with out any example/ either of the churches vnder the law/or of the purest churches vnder the gospell/that is/of the churches in the Apostles times. For when the scripture describeth the ceremonies or rites of buriall amongste the people of God so diligently/that it maketh mention of the smallest thynges/ there is no dout but the holy Goste doth thereby shew vs a patterne/wherevnto we should also frame oure burialls. And therefore for so muche as neither the church vnder the law nor vnder the gospel/when it was in the greatest puritie/vsed euer vse any prescript forme of seruice in the burriall of their dead/it could not be but dangerous/to take vpp anye such custome/and in the tyme of the lawe it was not onlye not vsed/but vtterlye forbidden: for when the law vsed forbyd that the priest should not be at the burriall/which ought to say or conceiue the prayers there/it is cleare that the Iewes might not haue any such prescripte forme. And yet they had moste nede of it/for the causes of ignorance/and weaker faith before alledged. Agayne by this meanes a new charge is laid vpon the minister/and a taking him away from his necessarie deuties of feeding and gouerning the flocke/whych being so great as a meruelous diligence will scarce by ouercome/ought not to be made greater by thys /being a thing so vnnecessarie. The admonition doth not say that the prayers which are said are for the dead /but that they maintaine an opinion of prayer for the dead in the hearts of the simple/and that they declare manifestly enough/when they say that it may be partly gathered. &c.

Leuit. 21.

For the mourning apparell/ the admonition saieth not simply it is euill because it is done of custome/but onely that it is hypocritall ostentation/for that it proceedeth not from any sadnes of mind/which it doth pretend/but onely of custom/there being rather a mourning gowne ofttimes a merry heart. And cõsidering that where there is sorowe indeed for the dead/there it is verie hard for a mã to kepe a measure that he do not lament to much: We ought not to vse these meanes whereby we might be further prouoked to sorowe/and so go a greate way beyonde the measure/which the Apostle appointeth in mourning/no more then it was well done of the Iewes in the gospell to prouoke weeping and sorow for their dead by some soulfull noyse or sound of instrument/or then it was lawfull for Mary Lazarus sister to go to her brothers graue thereby to set the yrnes of her sorowe deeper in her mind. Seing therfore if there be no sorowe it is hypocritical to pretend it/& if there be/it is verie daungerous to prouoke it/or to cause the notes of remembrance of it/ it appeareth that thys vse of mourning apparell were much better layed away then kepte. And here M. doctor threpes a tyrie knaues of the authors of the admonition/and saieth that they knowe it is very auncient /whome before he denyeth to haue any knowledge of antiquitie. In deede it is very auncient/but M. doctor is afrayd to shewe the auncientye of it/for Tertulian and Augustine vnsayth verie earnestly against it/condemnyng it as vnlawfull and vnprofitable.

1. Thes. 4.
Matth. 9.
Iohn. 11.

Cypr 4 sermone de mortalitate
Aug lib. 2. de consolat. mortuorum

How touchyng the funeral sermons M. doctor taketh on/ & triumpheth mervaylously/ as though he had already gotten the victory/ but he ꝑ gyrdeth his harnes/ shuld not bost as he ꝑ putteth it of. There is more matter then peradventure M. D. is aware of/ and ꝑ which is set downe/ he answereth not/ as ꝑ it nourisheth an opinion ꝑ the dead are the better for it/ which doth appeare in ꝑ there are none more desirous of funeral sermons/ then the papists/ which although they ca not abide ꝑ doctrine which is preached/ yet they will have such sermons/ & those which wil very seldome/ or not at all/ be at other sermons/ will not commonly misse one of these. Furthermore/ for so much as the ministers is driven oftentimes by this meanes to preach vpon a sodeine/ the word of God ther by is negligently handled/ especially of those whose eares are not so greate/ as that they can prouide in so smal tyme/ & by thys negligent handling of the word of God/ it is brought into contempt.

Moreouer/ consydering ꝑ these funerall sermons are at the request of rich men/ and those whych are in authority/ & are very seldome at the burial of ꝑ poore/ there is brought into the church (contrary to the word of god) an acceptation of persons/ which ought not to be. For although the minister may giue to one more honor then to an other/ according as the calling or degre requireth/ yet in his ministery/ and that which pertaineth vnto his office/ he ought to shew himself indifferent/ & therfore preach as wel at ꝑ death of the poore/ as of the rich/ and because he can not wel do both/ it is most conuenient to leaue both. If so be that M. doctor wil say/ that it is good that notable & famous men should have their commendation/ to the end ꝑ both the goodnes of God towards them/ might be the better known/ & others the soner drawen to follow their example/ I graunt it us so/ & the scripture doth both approue it/ & sheweth what meane is best to do that by. For so we reade ꝑ Ieremie the prophet commended that godly & zelous prince Iosias/ in writyng verses of his death. He could have as easly preached/ but thys he thought ꝑ best way. Dauid dyd also Dauid wrote verses of the deathe of Saule/ & Ionathan and Abner/ in which he commendeth their gyftes & graces which the Lord had bestowed vpon them. There were in deede of auncient tyme funeral orations/ as appeareth in Gregorie Nazianzen/ but they fauored of the maner of Athens/ where he was brought vp: where also thys custome of funeral orations was vsed/ as may be seene in the .2. booke of Thucydides story/ by an oration of Pericles. And although thys custome was not in Nazianzens time/ so corrupt as afterwards: yet ꝑ departing from ꝑ examples of the purer churches/ gaue occasion of further corruption which ensued. And to say ꝑ truth/ it was better vsed emongst the Athenians/ then emongst the christians. For there it was merely ciuil/ & the oration at ꝑ death of some notable personage/ made/ not by a minister/ but by an Orator appointed therfore which I thinke may wel be don. And if M. doctor will say/ ꝑ there myght be sermons/ although they be not mentioned neither in ꝑ old testament nor in ꝑ new: I haue answered before/ ꝑ seing ꝑ holy ghost doth describe so diligently ꝑ least circumstances of burial/ he would not haue omitted ꝑ/ being ꝑ greatest. And let it be obserued/ ꝑ this deuise of mans hearte bringeth forth the same fruite ꝑ other do/ ꝑ is/ it taketh quite away a necessary duetie of ꝑ minister/ which is/ to comfort in the word of god/ the parties which be grieued at ꝑ death of their frends/ & considering the same in particular/ he applie vnto it a particular plaister which is very seldome or never done/ and yet a necessarye dewtie/ as of a good christian/ so especially of the minister/ which can best do it/ and to whom it most appertayneth. And where as M. D. asketh/ when there is a better tyme to speake of death and of mortality then at burial/ surely if it had bene so yet/ the Prophets and Apostles would never have lost that opportunitye or let passe that occasion of abusyng and makyng effectuall their preching. What if it be answered/ that for as much as ourne life is a continual meditation of deathe/ it is not fitte to vse thys custome/ for that it spethe dure cogitation to so shorte a tyme as the tyme of burial is/ which ought to be extended to the whole course of ourre life. But I answere/ ꝑ it may be wel done without any such funeral sermons when the minister taketh occasiō of ꝑ death of any which is lately departed/ to speake of the vanitie of the life of man. Whether M. d. lyketh ꝑ reformation or no/ so it is in the church where M. Caluin was pastor/ & hath ben for these many yeres. And although ꝑ englishe church in Geneua had ꝑ in the booke of common prayer/ yet (as I haue heard of those which were there present) it was not so vsed. And if it had bene/ yet thereby it is not proued ꝑ M. Caluin allowed of it. For with thyngs wherin there was no great & manyfest disorder/ M. Caluin did beare ꝑ which he liked not of. And there being no papistes in al the cite/ & all being wel instructed/ there was no suche hunger in a funeral sermon there/ as is here emongst

1. Chro. 35
2. Sam. 1. and. 3.

bolde

ys/ where there be many papists/ and no ignorant. I wyll say nothing of ꝑ great abuse of thōse/ which hauing otherwise to lyue on/ of the church/ take nobles for euery such sermon/ & sometyme a mourning gowne/ which causeth the papists to open their mouthes wyde/ & to say/ ꝑ the marchandise of sermons is much dearer thē of the masse/ for that they maybe haue for a grote or .6. pēce/ & the sermon they cānot haue vnder a rosider fyne. That must be remembred whych I had almost forgotten/ how vntruely & slaunderously M. doctor sayth/ ꝑ the authors of the admonition do compare the sermon & a trental or a masse. For when I say instead of the masse we haue the holy communion/ do I compare/ or when ꝑ communion to the masse/ and yet thys is M. doctors charitable collection/ whych gathereth thynges which no man letteth fall. Touchyng the place of burpall/ I haue spoken before. And although it be not to be mysliked/ that there should be a common place to burye in/ yet the places whych M. Doctor poynteth vs vnto/ proue the cleane contrarye. For by the story of Abrahams place of burpall/ it appeareth that the manner was ꝑ euery one was buryed in hys owne seuer all grounde/ as may appeare also by that that the Euangelist sayeth/ that there was a fielde bought to bury the straungers in/ whych had no place of their owne/ which was also vsed sometimes in the churches vnder the gospell/ as appeareth by ꝑ story of Theodoret/ which I haue before recited/ & in the later end of a funerall oration whych Gregorie Nazianzene made of the deathe of hys brother Cesarius. And so by thys reason M. doctor would haue euery one buryed in hys owne possession. Mat. 27.

To the next section I haue answeared before/ where I haue entreated of churching of women/ and of prayer/ it followeth to speake vnto that/ in the .209. & 206. pa.

To pas by ꝑ prouerbe here vsed/ which matcheth mad men & women & children together/ moste vnferuently for a D. of diuinitie/ especially hādling diuine matters: for ꝑ singing of psalmes by course/ & syde after syde/ although it be very auncient/ yet it is not commendable/ & so much ꝑ more to be suspected/ for ꝑ the deuil hath gon about to get it so great authority/ partly by deriuing it frō Ignatius time/ & partly in making ꝑ world beleue ꝑ thys came from heauen/ and ꝑ the angels were hard to sing after thys sort/ which as it is a mere fable/ so is it counted by historiographers/ whereof some ascribe ꝑ beginning of thys to Damasus/ some other vnto Flauianus & Diodorus. Frō whēce so euer it came/ it cānot be good/ considering ꝑ when it is grafted ꝑ al ꝑ people may praise god (as it is in singing of psalmes) there this ought not to be restrained vnto a few/ & where it is lawful both ye hart & voice to sing ꝑ whole psalme/ there it is not mete ꝑ they shuld sing but ꝑ one half ye hart & voice/ & the other ye thē hart only. For where they may both ye hart and voice sing/ there ꝑ hart is not enough. Therfore besides ꝑ incōmodity whych cometh this way/ in ꝑ being tossed after thys sort/ mē can not vnderstād what is sung/ these other two inconueniences come of this forme of singing/ & therfore is banished in al reformed churches. Socrat. 6. lib. 8. cap. Platina cap. Damas. Theodo. 2. lib. 24. cap.

And .2. very good reasons which ꝑ admonition vseth/ to shew ꝑ inconuenience of making curtesy/ & stāding at ꝑ name of Iesus & at ꝑ gospell rather thē at other names of God/ & ꝑ rest of ꝑ scripture/ wherof ꝑ one is/ ꝑ it is agaynst decency & good order which is broken by scraping of the feete/ and the other that it may breede a dāgerous opinion of ꝑ inequality either of ꝑ sōne of god & the other persons/ or of the gospels & other scriptures/ M. doctor sayth that it is an indifferēt thing/ & neither taketh away their reasons/ nor setteth vpon any of his own: this is a sleyer defence. And it is no malicious leaning/ to note those faults & which are so general & so open/ & yet notwithstanding vncorrected or vnreformed by those/ by whom M. D. would make his beleue/ ꝑ the church is wel gouerned. But I pray you tel me/ why do you condemne the hauing of two cures/ & allow the hauing of two benefices? If it be no fault to haue two benefices/ how is it one to haue two cures? for ꝑ curate is better able to reade his seruice in .2. places/ thē ꝑ parson to discharge hys office in .2. churches. As for ꝑ speache of ꝑ cathedral churches/ either it is nothyng/ or els it is false. For if he say ꝑ there is either in all those cathedral churches one/ or in euery of those .12. churches one/ which is able to confute papistes. &c. what great thyng sayth he/ whych sayeth no more of all those churches/ then is to be founde in one poore house of the vniuersitie/ whose rentes are scarce .300. pounde by yeare? yea what hath he sayde of thē which was not to be found in them euen in Queene Maryes time/ when there were yet fewe and almost in euery churche/ which for feare dissembling/ was able notwithstanding to confute the Papistes/ Anabaptistes/ & Heretikes. And if he meane that in those twelue houses/ the worde of the Sacramentes are able to defende the truth agaynste all Papistes/ &c. all menne doe knowe the contrarye of it/ so that although thys sentence

be very doubtfully put forth/ yet howe so euer it be taken/it is as M. doctor hath rightly termed it/a meere bragge. And yet I doubt not/and am well assured/that there be diuers godly learned men whych haue liuings in those places/but for all that they coulde not therefore to be dennes of loyterers and idle persones/whilest there are nourished there some which serue for no profitable vse in the churche/ their offices being such as bring no commoditye/but rather hurte/of whych numbre certen are whych the Admonition speaketh of in the. 124. page: some other which hauing charges in other places vnder the coloure of their Prebendes there/absent them selues from them: and that which they spoile and rauen in other places/there they spende and make good cheare wyth/and therfore not wythout good cause called dennes. Finally/there being nothyng there/whych might not be muche better applyed/and to the greater commoditie of the church/whilest they might be turned into colledges/where yong men might be brought vp in good learning/ & made fit for the seruice of the church and commō wealth/ the vniuersities being not able to receiue that numbre of scholers/wherewyth their neede may be supplied.

And where M. d. saith that/that whych is spoken of the Quenes maiesties chappell/is worthye rather to be punyshed then confuted/if so be that these be abuses/the example of them in her Maiesties chappell/can not be but moste daungerous/whych wyth all humble submission and reuerence/ I beseeche her Maiestie duely to consyder.

And as for the reasons which maister doctor bringeth to establishe them in the. 125. page/as that they are necessary (whych he doth barely say) and that S. Augustin alloweth of a Deane/and that the authors of the Admonition are instruments of those whych desire the spoile of them/and that a man may as well speake against vniuersities and colledges/as agaynst them/ I haue answeared before/saying that it is to be feared/that colledges in vniuersities (if M. doctor may worke that whych he goeth about) wil shortly be in little better case/then those cathedrall churches/ whych not only by hys owne example/but wyth mighte and maine and all endeuoure possible/ goeth about to kill and slaughter wyth Non residences, and suche as haue charges of Churches in other places/ whych do no good in the vniuersitie/and partly are suche as can do none/ only are pernitious examples of riotous feasting and making great cheare/wyth the grapes and spoiles whych they bring out of the countrey to the great hurte of the vniuersitie presently/and vtter ruine of it hereafter/ onles spedye remedy be therfore prouided. And where he sayth it is not material although these deanes/ vicedeanes/canons/petycanons/prebendaries. &c. come from the pope/it is as if he should say/ it skilleth not although they come out of the bottomles pit. For whatsoeuer cometh from the Pope whych is Antichrist/ cometh first frō the deuil: and where he addeth thys condition (if it be good. &c.) in deede if of egges of a cockatrice can be made holsome meate to feede wyth/or of a spiders webbe any cloth to couer wyth all/then also may the thyngs that come from the Pope and the Deuill/ be good/ profitable/ and necessarye vnto the churche. And where he sayeth that collegiate churches are of great auncientie/he proueth not the auncientie of the cathedrall churches/ onles he proue that cathedrall and collegiate be all one. But I will not sticke wyth hym for so small a matter/and if oure controuersie were of the names of these churches/ and not of the matter/ I coulde be content to graunt hys cause in this poynte as good as antiquitie wythout the word of God (whych is nothyng but rottennes) could make it. But for so much as those auncient collegiate churches were no more like vnto these which we haue nowe/then thyngs most vnlike: our cathedrall churches haue not so much as thys olde worne cloke of antiquitie/to hide their nakednes/and to kepe out the shoure. For the collegiate churches in times past were a seuate Ecclesiasticall/standing of godlye learned ministers and elders/ whych gouerned and watched ouer that flocke whych was in the citie or towne where suche churches were/ and for that in suche greate cities and townes commonly there were the moste learned pastors and auncients/therefore the townes and villages rounde about in harde and difficulte causes/came & had their resolutions of their doubts at their handes/euen as also the Lord commaunded in Deuteronomie/ that when Deut. 17. there was any great matter in the countrey/ whych the Leuites in matters pertaining to God/and the Iudges in matters pertayning to the common wealth/coulde not discusse/ that then they should come to Ierusalem/ where there was a great numbre of Priestes/ Leuites/and learned Iudges/of whom they should haue their questions dissolued/& there was the first ple of collegiate churches. Afterwarde the honor which the smaller churches gaue vnto them/in asking their counsell/they tooke vnto them selues/and that whych they

had

had by the curtesye and good will proceding of a reuerent estimation of them/ they lyke not only take vnto them of right/but also dispossessed them of all authority of hearing and determining any matters at all. And in the ende they came to this whych they are nowe/ whych is a companye that haue straunge names and straunge offices/ vnheard of of all the purer churches/of whome the greatest good that we can hope of is/ that they doe no harme. For although there be diuers which do good/yet in respect that they be Deanes/ Prebenderies/Canons/Pencanous.&c. for my parte/I see no profite but hurt come to the churche by them.

And where he sayeth they are rewardes of learning/in deede then they should be/ if they were conuerted vnto the maintenance and bringing vp of scholers/ where nowe for the moste parte/they serue for fatte morsels to fill (if it myght be) the gredy appetites of those/ whych otherwise haue enoughe to liue with/ and for holes and dennes to keepe them in/whych either are vnworthy to be kepte at the charge of the church/ or elles whose presence is necessary and duetifull in other places/ & for the most part vnprofitable there.

Last of all/whereas M. doctor sayeth that we haue not to followe other churches/ but rather other churches to follow vs/ I haue answeared before/this only I adde/that they were not counted only false Prophetes whych taughte corrupte doctrine/ but those which made the people of God beleeue/ that they were happye when they were not/ and that their estate was very good/when it was corrupte. Of the whych kinde of false prophecie/I saye and Ieremie especially do complaine. And therfore vnles M. doctor amend his speache/and leaue this crying peace/peace/all is wel/when there are so many thynges oute of order/and that not by the iudgement of the Admonition and fauourers therof only/but euen of all which are not willingly blinde/ I say if he do not amend these speaches/ the crime of false prophecie will sitte closer vnto him/then he shall be euer able to shake of/in the terrible day of the Lorde.

The next section I haue answeared in the treatise of the Archbyshops/ it followeth to speake vnto the remnante of that section whych is contayned in the. 214. 215. 216. 217. 218. pages/ for vnto a part therof whych is comprehended in the. 213. and a peece of the. 214. page/ I haue answeared in the same treatise of the Archbyshops.

The places alledged by the Admonition to proue that ministers of the church may not intermeddle whych ciuill functions (one only excepted) are well and fitly alledged: the moste of them vsed to that ende of writers/which if I should name/all would confesse/that they are suche/as whych whome M. Doctor is not worthye to be so muche as spoken of the same daye.

For the first place/ if so be that the minister oughte rather to leaue necessarye duties of burying hys father/and saluting hys frendes vndone/ then that he shoulde not accomplishe hys ministerie to the full/ muche more he oughte not to take vppon hym those things/whych are not only not necessary duties/but as it shall appeare/do in no sorte belong vnto hym. And although it may be applied to all Christians/yet it doeth most properly belong vnto the ministers. And as for the other place of Luke/touching oure sauioure Christes refusall to deuide the inheritance betweene the brethren/ it is moste aptly alledged to hys purpose. For although oure sauioure Christ doth not there take occasion from men/ authoritie to iudge/ yet he sheweth thereby sufficiently/ that it belonged not vnto the ministers of the worde/to intermeddle in the iudgement of ciuil causes. For our sauioure Christ framed that answere/hauing respecte to the boundes of hys calling. For as he beeing a Minister of the Gospell/ did all those thynges whych were pertaining to hys ministerie: so by refusing thys office of iudgement in ciuill causes/ he gaue to vnderstand that it did not appertaine vnto the compasse of that office/whych he exercised/ whych was the ministery. And therfore it is altogither out of season that M. doctor here alledgeth/that the Anabaptistes vse thys reason to proue that christians may not haue magistrates. For howe both thys folowe/that because thys place of S. Luke proueth not/ that we ought to haue no christian magistrates: that therfore it proueth not/that the minister should be no magistrate/as if there coulde be no ciuill magistrates/vnles ministers

of the weyb here. And the place whych he alledgeth out of the learned man/doth not only not make any thing for hym/ but bothe quite ouerthowe his cause. For he sayeth that our sauioure Christ did not refuse thys as a thing in it selfe unlawfull/ but because it did not agree wyth hys vocation. Haue the vocation of oure sauioure Christe/ was to be a minister of the gospell/therefore it doth not agree wyth the vocation of a minister of the gospell to iudge or to intermeddle in ciuil gouernement. And if M. doctor had bene so studious of M. Caluins wrytings/as by his often alegation of hym/ he would make y world beleue/ he might haue red in hym thys sentence cited for thys purpose/ to proue that the ministers haue not to do wyth ciuill thynges. Further more M. Doctor alleth what S. Paules place to y Romanes (where he willeth that he wyth hath an office/ must waite of that office/ he that teacheth of hys teaching) maketh to thys purpose. Surely M. doct. very much. Neyther can there be a place more properly alledged/ bothe for the verye plainnes of the wordes/ and also for the circumstance of the place. For S. Paule speaketh there against those/ wyche would ouerreach their callings/ and hauing certeyne callings/ intrench not them selues wyth them/ but would haue an eye in euerye mannes boote/ and would take holde vpon them then they were able to do/ or the measure of their gyftes would stretch vnto. And therfore sheweth/ that as the body is best gouerned when euery member therof doth hys office/ and destroyed when one member will take vpon it to do the office of an other: so the churche is then best gouerned/ when euery Ecclesiasticall person keepeth hym selfe wythin the limits of hys calling/ not medling wyth that which pertayneth vnto an other. But M. doctor sayeth that the bysshop gouerneth as well by discipline as by preachyng: so he bothe. But I pray you by what discipline? what a reason is thys/ he gouerneth by discipline/ ergo, by ciuill discipline. You say in the next sentence/ that the admonition either bote or doth not? But if these be your sharpe disputations/ when you are awake? surely they are very blunte when you dreame. But I hope I shall iudge the best/ that M. doctor was ouerwatched. The last place which is alledged by the admonition/ is out of the epistle to Timothe/ where it sheweth/ y for so much as the office of a minister/ is as that of a souldier/ and therfore as the souldyer/ to the ende he myght the better please hys captaine/ and doe hys seruice of warfare/ quitteth all those thynges wyth he loueth/ and wherof otherwyse he myght haue care/ and myght enioy: euen so the minister ought to dispatche hym selfe of all those thynges wyche may be any let to the office of hys ministery/ although he might otherwise lawfully vse them. And if so be for y perfourming of the ministery to the full/ he must quite those thynges wyche he may lawfully vse/ how much more might the admonition conclude y he ought not to entangle himselfe wyth those thynges/ wyche (out of the places of S. Luke/ and to the Romanes) it had shewed to be vnlawfull for hym to meddle wyth? And although M. doctor say the sentence be generall/ yet it is particularly vsed/ and most properly of the ministers/ wyche maister Caluin teacheth M. doctor in the same place/ where he hath cited hys authority vnto no purpose. For what although M. Caluin do not there apply in preferring together thys sentence to proue that ministers ought not to meddle wyth ciuill offices/ doth it follow therfore that thys place can not be vsed therto? In saying that he ought to abstaine from all lets wyche may hinder hys vocation and ministerie/ he doth consequently say/ that he ought to abstaine from all ciuill offices/ and if so be M. doctor had bene so well red in the auncient doctors (as he would seeme) he might haue knowen that thys place is vsed of S. Cyprian/ to the same purpose that is vnalledged here. For Cyprian speaking against an elect which had take vpon hym to be executor to one wyche was dead/ alleageth this place. To these reasons of the admonition/ may be added that which the admonition hath in the 230. page/ that the regiment of the church is spirituall/ & respecteth the conscience/ and therfore hath not to do wyth ciuill offices/ wyche respect properly y common wealth/ and the outward godly honesty & quiet behauior. And therefore their meaning is/ that as the ciuill gouernor doth vse such kinde of punishment as may vexe the outwarde man/ & holde hym/ that he may not offende in the open breache of that godlynesse/ honestye and quietnes which S. Paule commendeth vnto vs: so the Ecclesiasticall regiment doth vse y kinde of discipline/ wherby the conscience and inward be man may be kept in that willyng obedyence vnto Gods commaundement touchyng a godly honest and quiet lyfe. And to note the distinction of these regiments ciuil & spirituall/ the place vnto the Thessalonians is well alledged: for by the wordes (suche as rule ouer you in the Lord) the Apostle putteth a difference betweene the ciuill and ecclesiasticall regiment. For albeit that godly ciuil

magistrates

1. Epist. 2.

4. lib. Inst. 11. cap. 12. Rom.

Epist. 2.

Epist. 4.

Tim. 2.

Thes. 5.

magistrates do rule over vs in the Lord/ yet M. Bastle saith exochen. that is/ by excellen-
tye/ ascribeth that vnto the Ecclesiasticall gouernoures/ because that whereas the ciuill 167
magistrate beside hys care for the saluation of ꝑ soules of hys people/ is occupyed in pro-
curyng also the wealth and quietnes of thys lyfe: the Ecclesiasticall gouernors haue all
their whole care set vpon that only/ whych perteyneth to the life to come. And to this end
also is alledged by the admonition/ ꝑ place of Tim. wherin the apostle teacheth part of the 1. Tim. 5.
ecclesiasticall discipline whych the minister may vse/ to consist in reprehensions & rebukes/
whych must be temperd according as ꝑ estate & age of euery one both require. Their mea-
ning is not (as M. B. both vntruely surmyse) to shut out ꝑ ciuill magistrate/ or to debar
hym of punishing the wicked/ but ꝑ it appertayneth not vnto the ministers to deale that
wayes/ whose correction of faults lyeth partly in reprehensions & admonitions/ whych he
speaketh of there/ partly in excommunication/ wherof is spoken before. Further touch-ing
the place of the Ephesians/ for so much as our sauior Christ as he is head of hys church/
is the spirituall gouernor therof/ it is meete that their gouernment whych are appointed
vndernealh hym/ as he is head/ should be lykewyse spirituall/ as hys is. For as for the ci-
uill magistrate/ although he be appointed of Christ (as he is God) in whych respect there
is none aboue Christ/ yet he is not appointed of hym/ in respect ꝑ he is head of ꝑ church/ 1. Cor. 11.
in regarde wherof God is aboue Christ/ and as the apostle sayeth/ the heade of hym.

Nowe that I haue shewed that the places quoted by the admonition/ are for ꝑ most
part to the purpose of that they be quoted for/ I will adde a reason or two to this pur-
pose/ before I come to answere to those reasons whych are brought by M. doctor. Here
I must desire the reader to remember (whych I sayde before/ whē I spake against non
residencie) the multitude & difficultie of those things whych are required of ꝑ minister of ꝑ
word of God. And wythall I will leaue to the consyderation of euery one/ the great infir-
mitie & weakines whych is in me/ both the whych considerations set togyther/ it will eas-
ely appeare how vnmete a thyng it is/ that the minister should haue any other charge laid
vpon hym/ seeing that it being so waighty an office/ as will require all the gyfts he hath/
bethey neuer so great/ it must needes fall out/ that so much as he doth in an other calling/
so much he leaueth vndone in thys. And what the hand of man is able to reache herein/ it
ought to be considered in the apostles/ whom if the office of the ministery did so wholy occupy
and serue a worke/ that they could admyt no other charge wyth it/ yea/ and were fayne to
cast of that whych they had/ it is cleare that none of those whych lyue nowe/ can beside ꝑ
function/ admyt any other publike calling. The story is knowen in the Acts/ that the a- 6. Acts.
postles euen duryng the tyme that they kept togyther at Ierusalem/ and taught ꝑ church
theire/ were fayne/ that they might the better attend vnto preaching & prayer/ (by which
two things I. like summarely setteth forthe the office of the ministery) to giue ouer the
charge of prouydyng for the poore vnto others/ because they were not able to doe both.
Nowe for so much as the Apostles endued wyth such gyfts as none liuing here since/ is
likelie hereafter aboue/ not discharge together wyth the office of the minister that also of
the deacon/ how should any man be found/ that together wyth that office/ can discharge
the office of a ciuill magistrate? And if the Apostles should not haue the office of a Dea-
con/ whych was ecclesiasticall/ and therfore of the same kynde wyth the ministery/ how
vnto it/ howe much the less wyll they suffer that the ministery should be ioyned to such a ciuill
office/ & therfore of an other kynde? For reason teacheth that there is an easier matching
of those whych are of one kynde/ then of those whych are of diuers kindes. Againe/ how
can we iustly repaire the ruynes for the vse of both the swordes/ spirituall & materiall/
when as we are found in the same fault our fathers? And surely howsoeuer long custome
hath caused it to seeme/ yet in deede it is a very great and intolerable confusion/ which may
be the easelyer vnderstanded/ if so be we set before our eyes/ how vncomely and vnseemely
it is/ in the lyke/ or rather in the very same case. For let vs imagine the Mayor & Aldr-
mē of a towne/ or the King or Emperor of the lande/ to come into the pulpete/ and make
a sermone/ afterwarde to minister the Sacramentes/ and from the Church to goe wyth
the keyes in hys hande into the place of iudgement: who woulde not be amased to see
hys/ and wonder at it/ as at a straunge and monstruous syghte/ assuredly the like same
betokeneth it is/ when as the Minister of the worde/ is made a Iustice of peace/ of
Quorum/ a Commissioner/ an Esche/ or emperiche lyke/ to whome the inuestigation
of matters pertayning to the course of the ciuill Magistrate is committed/ especially see-
ing there are (GOD be praysed) of the Nobilitie and gentrye of the realme/ that are

able to discharge theyr offices muche better/then theyr Ecclesiasticall persones to whome they are committed. And also be that there fall oute any question of any true whych is to be decided by the worde of God/and wherein the abuse of the minister is nedefull/ there the ministers helpe/may/and ought to be required. For thereof we haue not only an example in Esra/where the Princes in a matter of difficultie/came and asked the counsell of Esra/but we haue a plaine commaundement in Moses by the Lord/who commaunded that the cause of periurie should be heard before the Lord in the sanctuarie/at the hearing whereof the high priest should be present/by whych commaundement the Lorde doche not by bringing thys cause into the sanctuarie declare/that the iudgement thereof did appertaine vnto the Ecclesiasticall courte/but because it being a matter whych touched the glorie of God very expressly/he would haue the Princes whych were iudges there/to be the nearer touched/and the deeper affected with the glorie of God/whereof they sawe the sacrament before their eyes/neyther is the highe priest commaunded to be present to thys ende/that he should sitte as iudge of that matter/but that he myghte dissolue the difficulties/if any rose of the vnderstanding of the lawe/and that he myght packe forwarde and styrre vp by admonition/the Princes to whome the iudgement appertained/if so be he should see them colde and slacke to reuenge the iniurie done vnto the Lord. Which thyng may the better appeare/in that the handlyng of the matter/is there appoynted not vnto the priestes/but vnto the iudges or princes only/and so likewyse of matrimonye & diuorce/ although the iudgement thereof appertaine vnto the ciuill magistrate/yet the minister if there be any difficultye in knowyng when it is a lawfull contracte/and when the diuorce is lawfull/may and ought to be consulted with. Thus may the common wealth & church enioy both the wisdome and learning whych is in the minister/and thyngs may be done in that order whych God hathe appoynted/without suche confoundyng and iumblyng of offices and iurisdictions together. For although Aristoties obeliscolychnion, and Platoes dory/drepanon, that is/instruments serung to two purposes/be lawfull in offices of the common wealth/where thyngs are more free/and left in greater libertye to be ordered at the iudgement and aduise of men/especiallye considering that vpon the diuersitie of the formes of common wealthes/varietie of regiment may spryng/yet in the churche of God where thyngs are broughte to a straighter rule/and whych is but one and vniforme/the same may not be suffered. And yet euen those common wealth Philosophers why/do in sentence vpon occasion that two offices may meete in one man/holde that it is best and conuenientest/that euery one should haue a particulare charge: For Aristotle sayth that it is moste agreeable to nature/that hen should be pros hen, that is/one instrument to one vse. And Plato vseth the prouerbe mede heracleis pros duo, against those whych will take vpon them diuers vocations/and not content them selues with one/and they make a meeting of many functions in one man/to be a remedy only in extreme nerde and powerte of able men. And although the bothe be vnlawfull/yet as the case standeth in our realme/it is more tollerable that the ciuill magistrate should do the office of a minister/then that the minister should intermeddle with the function of the magistrate. For when the accounte shall be cast/it will fall oute/that there are more sufficient and able men to ferme in the common wealth of thys realme/then in the churche/and greater waste in the one then in the other. Moreouer besides thys/both authoritie of the worde of God and lyght of reason/we will lokc vnto the practise of the church many yeares after the time of the Apostles/for shall finde that the church hath bene verye carefull from time to time/that thys order should be kept/ that the ministers should not entangle them selues with any thyng beside their ministerye/and those thyngs which the worde of God vseth necessarily put vpon them/least the strength of their minde & of their body/being distracted vnto many thynges/they should be the lesse able to accomplishe their ministerie vnto the full. Which may and partly appeare by that which I haue alleaged out of Cyprian/which will not permit them so much as to be present out of a Testament. And in the 8. Canon of those which are attributed vnto the Apostles/it is commaunded that they should not entangle them selues with worldly affayres/but attende vpon their Ecclesiasticall affaires.

Exo. 9. Deut. 19.

Not Hercules tyme. 1. If against two.

Tom. 1. conc. Calcedo. can. 3.

Further/in the councell of Calcedon it was decreed/that none of the clearkes or clergie (as it termeth them) should receiue any charge of those whych are vnder age/vnles they were suche as the lawes did necessarily cast vpon hym/which it calleth intricate charges/meaning by all likelyhode/the wardshippes of hys brothers children or some suche thyng. Where is also declared the cause of that decree to haue bene/for that there

Here

were certeine ministers which were stewardes to noble men. And in the .7. canon of the same 109
councell it is decreed/that none of the clergye shoulde either goe to warfare as souldyers
or captaynes/or should receiue anye seruile honors/and if they did/they should be excom-
municate or accursed. Now I come to M. Doctors argumentes/which he bringeth to
stablish thys disorder.

And first he sayth ministers of the word may not occupy them selues in worldly bu-
sines/as to be marchants/husbandmen/crafts men/and such like/but they may exercise
ciuyll offices. Where first of all I perceiue M. doctor is of thys minde/that the order of
god is not to be broken for small gayne/or when a man must take greate toyle of the body
to breake it:but if it maye be broken with getting of honor/and doinge of those thynges
which may be done with out toyle/and with greate commendation/then it is lawefull to
breake it. In deede so the Poete(but in the person of an vniust and ambitious man/)sayd:
si clare adiecin,tyrannidos heneca clare.that is. If a man must doe vnuslity/he must doe it
to beare rule.

Secondarely I do see that M. D. will not be shackled and hindered from hys
ministery by a paire of yron fetters/but if he can gette a payre of golden fetters/he is con-
tented to be hampered and entangled/from doinge the office of ministery committed vn-
to hym. For onles theie should be the causes which should moue hym to take the one/&
refuse the other/verelye I see none. For where as he sayeth it is a healpe/and maintein-
eth religion/in deede that is the reason of the papists which M. Caluin confuteth in his 4.li.cap.13
institution. And although it be good and necessarye to punyshe vice and iniquitye/by cor-
porall punishmentes and by ciuyll corrections/yet it doth no more follow that that should
be done by the ministers/then it followeth that for that preachyng & mynystring the sacra-
mentes and excommunication are good and necessarye/therefore the same is fit to be exe-
cuted by the ciuill magistrat. I graunt the ministers haue also to punyshe vice/for as the
ciuill magistrates punishe lyghter faultes with some penalty of monye or losse of membyr
in the church and the minister especially with the church/hath to punishe faults by repre-
hensions and rebukes. And as the ciuill magistrate punisheth greater faultes by death:so
the minister with other which haue interelte/hath with the sword of excommunication
power to kil those which be rebellious/and to cut them from the church/as the other doth
from the common wealth. And if it be a helpe to the ministers office/that he should meddle
with ciuill punishments/why should it not be a helpe vnto the magistrates office/that he
should excommunicate and do other thynges pertenning to the ecclesiastical discipline? And
where as M. doctor saith they may not be husbandmen/crafts men &c.and yet may haue
ciuill offices/I thinke farre otherwise/that although neither be lawfull/yet the one were
more tollerable then the other. For hauing after the ministerie of the word/there is no cal-
lyng vnder the sunne weightyer/and which requireth greater exercise of the minde/then
the office of the magistrat/it is against all reason to lay thys heauie burthen vpon a man
that is alreadye loden/and hathe as muche as he is hable to beare. It were more equall/
if they will neues add vnto the weyght of thys burthen/to laye some lyghter charge of
exercisynge a handye craft/then to breake hys backe with the charge of a ciuyll ma-
gistrate

And whereas in the polycie of Mayster Doctor it seemeth a furtherance to the gos-
pell to ioine thes together which was also the polycie of the Idolaters/(as I haue before
declared)in the wisedome of God it hath seined farre otherwyse/which I doute not by
therefore separate the ministerye from thys pompe/which is commendable in the ciuyll
magistrate,lest the efficacy and power of the simplicitie of the word of God and of the mi-
stery should be obscured/whiche men would attribute the conuersion of soules vnto the
gospell(dew vnto the word and to the spirite of God)to these glorious shewes. And lest
whyle the minister haue the word in one hand/and the sword in the other/men should not
be able to iudge so well in their consciences of the mighty operation of the worde of God
in them. For they might doute with them selues/whether the feare and outward shew of
the minyster/caryed some stroke with them in beleiuing the word.

But M. D. sayth/ that ciuyll offices are not to be counted worldly affayres/but
heauenly & spirytuall/it is so:and yet when they are compared with the ecclesiastycal of-
fices/they may be called seculer offices/for so much as they together with the care of re-
ligyon/procure and prouide for the thynges whereby we may quietly and commodiously
liue here/where the ecclesiastycall offices are immediatye and only bent/to procure the

glorye of God and the saluation of men/and in that signification of heauenly and spirituall wyche you take/ marchandyse/ husbandry/ and the handye craft be heauenlye and spirytuall/ although not in the same degre. All lawfull callynges came from God/and returne to hym agayne/ that is/he is bothe author of them/and they oughte to be referred to hys glorye/so that if the minyster may exercise all thynges wyche be heauenly/and spirytuall/ you may as well bryng hym downe to the ploughe/ as promote hym to the courte. And where as M. Doctor sayth that the office of a commissyoner is ecclesiastycall/because it handleth ecclesiastycall causes/ I meruayle that he is so ignorante/that he can not put a difference betwene geuyng iudicial sentences/and appointing bodely punishmēts (which are mere ciuil)betwene the vnderstādyng the truth of euery such cause according as the worde of god defineth of it:wyche is a thyng common as well vnto the magistrate as vnto the minyster/ and wherin the minyster because he oughte to be moste readye/ought(if neede be)consulted wyth.

An other of Maysters Doctors reasons is/that as kynges doe serue Christ by makyng lawes for him/so bishops do serue Christ by executyng lawes for hym. As though it pertayned not vnto ỹ magistrates to execute lawes/alwei as to make them/ as if ỹ magistrate were not therefore called a speaking law/because by executing them/he doth cause the lawes after a sorte to speake. Thys is to deuide ỹ stake of ỹ magistrate/betwene him and the byshoppe/yea to geue the byshoppe the beste parte of it. For we know that Lords/ the people be at makynge of the lawes/wyche may not meddle wyth the execution of them. And if master doctor say that he meaneth not hereby to shut the prince from executyng the lawes/then as hys similytude (when it is at the best)proueth nothyng: so by thys meanes it halteth downe ryght/and is no similytude. As for Elie and Samuell they are extraordinarye examples/wyche may thereby appeare/for that both these offices ciuile meeting in Melchisedech/and afterward in Moses/ were by the commaundement of God seuered/when as the Lord toke from Moses (being so wise and godly a man)the priesthood/and gaue it to Aaron/and to his successors. And so/ for so muche as when the Lord would polish his church/and make it famous/ and renowmed in the world/he gaue thys order: It appeareth that he would haue thys to be a perpetuall rule vnto hys church. And by so muche it is the cleaner/for that the Lord dyd not tarie vntill Moses death/but toke the priesthode away from Moses/wyche was a man as able to execute both/as either Elie/or Samuell. And thys may be also easelye seene/ for ỹ in a manner alwayes/where there was any good and stayed estate of the church/these offices were ministred by seuerall persons/and then mette and were mingled/when the estates were very ruinous and miserable. And if thys be a good reason to proue that ministers may exercise ciuill offices/it is as good a reason to proue/that princes may preach/and minister the sacramentes. For if the ministers may exercise ciuill offices/because Elie/and Samuell (being ministers) dyd so:the Princes/and Iudges may preache the worde/ and minister the sacraments/ because Elie and Samuell (being princes and iudges)dyd so. And so we see/how Maysters doctor goyng about/to defend one confusion/bryngeth in an other.

As for Elias killing the false prophets/and our sauioure Christes whippyng out of the temple/it is straunge that maister Doctor wyll alledge them/ as thynges to be followed/when he may as well teache/that we may call for fire from heauen/as Elias did/ and being demaunded/answere nothing/as our sauioure dyd:as to follow these actions/ which are most singulare/and extraordinarie. And if these one/or two examples be enough to breake the order that god hath sette/by thys a man may proue/that the ministers may be fishers/and tent makers/because Peter/ Paule (being ministers) did fyshe/ and make tents. And truely these are not so extraordinarie/ from the generall rule/as the other be. And it was permitted in a councel/that rather the a minister should haue two benefices/ he might labor in his handes/to supply hys wante withal. When S. Paul willeth Tim. that he should not receiue an accusation against an elder/vnder two or three witnesses/he dooth not nothyng/es/then any ciuill office vnto hym. And M. doctor hym selfe hath alledged it before/as a thing incident to the office of a byshop:and therfore he doth forget himselfe marueilously now/that maketh thys a ciuill office.

Tom. 3. concil. Nicen. ca. 15.

And bothe M. Doctor thincke/ that S. Paule made magistrates? Or is he of that iudgement/ that the church in the time of persecution/ maye make ciuill officers? But it is true/ that he that is once wery the shoes/ sticketh not to run ouer hys bootes.

And last of all to proue ỹ byshops may haue prisons/he citeth Peter/wyche punished Ana-

was/and Saphira with death. Walter D. must vnderstand that this was Ecclesiasti-
call power/ and was done by vertue of that function/ which S. Paule calleth dynamin, 1. Cor. 12.
which is one of those functions that the Lorde placed in his churche for a tyme. But is
this a good argument/ because S. Peter punished with the word/therfore the minister
may punyshe with the sworde? And because S. Peter did so once/ therefore the bishop
may doe so alwaye? and because S. Peter dyd that/which appertaineth to no ciuill magi-
strate/and which no ciuill magistrate/by any meanes maye/or can doe/therefore the mi-
nister may doe that/which appertayneth vnto the ciuil magistrate? For if there had bene
a ciuill magistrate/ the same coulde not haue punyshed this fault of dissimulation/ which
was not knowen/nor declared it selfe by any outwarde action. So that if this example
proue any thyng/it proueth that the minister may do/that no man may doe/but the Lord
only/which is to punyshe faultes that are hyd/and vnknowne. If this be ignorance/it
is very grosse/and if it be agaynst knowledge/it is more daungerous. I haue determined
with my selfe/ to leaue vnto M. doctor his outeries and declamations/ and if I should
haue vsed them/as often as he giueth occasion/ there would be no ende of writing. The
Lord giue M. Doctor either better knowledge/ or better conscience.

Vnto M. doctor/asking where it appeareth that pope Eugenius brought in pry-
sons into the churche/as also vnto three or foure suche like demaunds which he maketh
in this booke/the authors of the Admonition answeare at once/that this/and the other are
found in Pantaleon and M. Wales Chronicles. Heere I will take in that/which the
Bishop of Salesbury hath in the last page of his halfe sheete touching this matter.

And first of all I well agree/that he sayth/that to giue vnto Satham (which is to ex-
communicate/and to correcte an Ecclesiasticall persone by reprehension/ or putting him
out of the ministery/if the case so require) is mere ecclesiasticall/ and not ciuill/ and that
those thynges ought to be done of the officers of the churche. This only I deny/that the
ministers ought to meddle with ciuill offices. For proofe whereof/the B. alledgeth the
example of Augustine/which as Possidonius writeth/ was troubled with the hearing
and determining of causes. Wherein Possidonius sayeth nothyng/ but that I willingly
agree vnto. For the minister with the elders/ought both to heare/and determine of cau-
ses/but of such causes/as pertaine vnto their knowledge/whereof I haue spoken before.
And that Possidonius meant such causes as belonged vnto Augustin/as he was a minis-
ter/ and not of ciuill affaires/ it appeareth by that which he writeth immediatlye after/
where he sayth. Being also consulted of/by certen in their worldly affaires/ he wrote epi-
stles to diuers/but he accompted of this/as of compulsion/and restraynte from his better
businesses: wherby it appeareth/that S. Augustine medled not with those worldly af-
faires/further/then by waye of giuing counsell/which is not vnlawfull for a minister to
do/as one friend vnto an other/so that his ministery be not therby hindered. And for the
trueth of this matter/that ministers ought not to meddle with ciuill affaires/ I will ap- The B. of
peale to no other/then to the bishop him selfe/ who doth affirme plainly the same/ that Sarum/in
the Admonition heere affirmeth. the defence
of his Apol-
logie/in the
5. part. 4.
chap. and
2. section.

And therefore I conclude/ that for so muche as both the holy scriptures do teache/
that ministers ought not to meddle with ciuill offices/ and reason/ and the practise of the
churche doe confirme it/that they ought to kepe themselues within the limites of the mi-
nisterye/and ecclesiastical functions/ least whyleste they breake forthe into the calling of a
magistrate/in steade of shewing themselues episcopous, that is ouerseers/ they be founde
to declare themselues * allotriopiscopous, that is: busy bodyes/ medling in thynges which *1. Pet. 4.
belong not vnto them. And thus putting them in remembrance of that which they know
well enoughe/that they ought cosman sparten hen elachon, that is to say: study to adorne
that charge which they take in hande/ and doe professe/ I leaue to speake any further
of this matter.

Vnto the two sections I haue spoken in that which hathe bene sayde touching ex-
communication/canons/and prebendaries. &c. and vnto that which is contayned in the
126. and. 127. I answere that I can not excuse couetous patrons of benefices/ but co-
uetous persons and vicares be a great plague vnto this churche/and one of the principal
causes of rude and ignorante people.

Likewise vnto the two next sections I haue answeared before/in speaking against
the spirituall courtes/which are nowe vsed/and vnto the nexte after that/ in speakyng of
the ordayning of ministers. And vnto that which is contayned in the later ende of p. 134.

and the beginnyng of the.139. I say that the churche shall iudge of the aptnes or vnaptines of our reasons/ and albeit we do finde fault with diuers thynges in the booke/ yet we neyther oppugne as enemyes/nor are by the grace of God eyther Papistes/ Anabaptistes/ Atheistes/or Puritanes/as it pleaseth M. doctor to call vs. And to the prayer agaynste disturbers of the churche/ I say with all my heart. Amen.

Vnto the next section I haue answeared in the treatise of the apparell. And vnto the nexte after/in the treatise which declareth to whom it dothe appertaine to make ceremonyes and orders of the church. And vnto the section contayned in the.143. page/ I saye that M. doctor being asked of Dyonisius/answeareth of Garlike. For the authors of the Admonition/desiring that it myght be as lawfull for them to publishe by Print their mindes/or to be heard dispute/or that their minde put in writyng/ myght be openly debated/maister D. answeareth with Augustines sentence (which he hathe made the foote of hys song) nothyng to the purpose of that which they sayd/the performance of which promise/we will notwythstanding waite for.

Vnto the section contayned in the.145. and.146. pages.

HEre maister Doctor/contrary to the protestation of the authors of the Admonition/ which declare that for the abuses/and corruptions/ they dare not simplye subscribe/ sayth/ therfore they will not subscribe/because they are required by lawful authoritie. Which howe bothe presumptuous and vncharitable a iudgement it is/ lette all men iudge/especially vpon thys matter which hath bene declared. And where maister doctor woulde vpon the mergynall note/ proue that we haue good discipline/ because we haue good doctrine/and therevpon bothe wonderfully triumphe/he playeth as he of whome it is sayd/medem labon crateri carteros, that is hauing gotten nothyng/holdeth it faste. For can maister doctor be so ignorant/that thys manner of speach (doctrine and discipline can not be seuered) is vsed for that/ that they ought not to be seuered: whē we say (following S. Paule) that we can do nothyng agaynst the truthe/doe we not meane that we ought to doe nothyng/or can do nothyng lawfully agaynst it? And doe not all men knowe when we say that a man can not be separated from hys wyfe/but for the cause of aduiltery/that we mene he ought not/or he cānot lawfully? Therfore thys is/as (al mē may see) a mere cauill/and triumphe ouer hys owne shadow. There is no bragge of suffering made by the authors of the admonition. The modestly wherwyth he hath defended thys cause/can not be hidden. That he wold haue other men punyshed for well doing/ when he is not content that the open wrongs which he doth/should be once spoken of/ I haue shewed howe vnreasonable it is.

Finally/as you exhorte vs to submit oure selues to good order/which haue ben alwayes/and yet are ready to do/to leaue to be contentious/which neuer yet began: to ioyne with you in preaching the worde of God/which haue stopped oure mouthes/and will not suffer vs to preache: so we exhorte you in Gods behalfe/and as you will once answeare it before the iust iudge/that you will not wyllingly shutte your eyes agaynst the truth/that if the Lorde vouchsafe to open it vnto you/ you kicke not agaynste it. Where we praye you to take herde/that neyther the desire of keeping your wealth and honoure which you are in/nor the hope which you may haue of any further promotion/nor yet the care of keepyng your estimation/by maintayning that which you haue once set downe/nor the sleighty suggestion of crafty and wily papistes/do driue you to stomble agaynst this truth of God/ which toucheth the gouernement of hys churche/ and the purgyng of those corruptions which are amongste vs/knowing that you can not stumble vpon the worde of God/ but withwyth you runne your selfe agaynst Christe which is the rocke. And you know that he will not geue backe/but breaketh all to sitters/whatsoeuer that rusheth agaynst hym. And if the matter herein alledged/do not satisfy you/ then I desire men before the same God/that you confute it/not by passyng ouer thinges which you can not answeare/ or by fraying bothe the wordes and the meaning of the booke/and taking youre owne fashe to confute/or by wrangling with the faulte of the Print/or by carping at the translation/ when the words being changed/the sence remayneth/or by alledging that such a one/or such an other/was of thys or that iudgement/as you for the most part (hauing nothyng but hys bare name) haue don. All which thinges you haue committed in this booke/but that you confute thē by the authoritye of the woordes of God/by good and sounde reasons/wherby and not by

perso-

peece meale. And if you bryng the pretile of the churches/ we desire that it may be out of authorities whych are extante / which are not counterfaite / and whych were in the best and purest times. And if you thynke that the credite of your doctorship or deanrye/ will beare out that whych you can not answere your selfe/ besides that * codicon omma, is neuer shutte/ remember master D. that lyght is come into the worlde/ and men will not be deluded wyth nothing/ nor abused wyth visardes/ neyther let it embolde you (which peraduenture hathe made you presume the more in thys booke) to wryte anye thyng vppon hope that no man dare answere it. For neyther the Queenes maiestie/ nor her honourable councell/ as we are perswaded/ will deale so sharply wyth those whome they know to be faythfull and lawfull subiectes/ whych pray that all the treasures of Gods wisdome may be powred vpon them/ neyther haue we cause to thynke/ but that as ỹ euill opinion which is in parte conceiued of vs/ hathe growen vpon false and vntrue informations/ which you and suche other haue giuen/ in cryng in their eares/ that we be Anabaptistes/ conspired wyth Papistes/ Puritanes/ Donatistes/ bringers in of confusion and anarchie/ enemies to ciuil gouernment/ and I know not what: euen so when her maiestie and their honors shall vnderstande/ howe farre we are from those wycked opinions/ they will leaue that opinion of vs/ and rather esteeme of vs by that we haue preached/ taughte/ ỹ nowe wryte/ then that whych other men report of vs/ being thyngs which we neuer taughte/ spake/ or so muche as dreamed of.

* The reuiuing eye.

Vnto maister Doctors censures vpon the additions/ detractions/ and alterations of bothe the partes of the admonition.

BEsides that oftentimes M. doctor dothe accounte the expositions and explanations/ corrections/ he leaueth vs somewhat the les hope/ that he will correcte hys errors/ for that he pursueth the authors of the admonition so hard/ correcting their very smal and fewe slippes whych they haue made/ calling this singuler modestye/ and commendable humilitye amongste other reproches/ dalying and inconstancye / when it is sure professyon euery day to learne better thyngs. For vnto what ende shoulde we liue/ if time/ if experience/ if reading/ if musing/ if conference shoulde teache vs nothing? And therefore/ when thyngs are pointed againe/ it is good and prayse worthy/ to polishe those thyngs whych are somewhat rude/ to mitigate those thyngs whych are to sharpe/ to make plaine/ and to giue light to those thyngs which seeme darker/ and to correcte that which is a misse. I thynke M. doctor should not be ignorant/ that wise men haue their deuteras phronticis, their seconde counsels/ and those also wiser and better then their first/ as that sentence doth declare. I will therefore say no more heereof/ but admonishe M. Doctor that he receiue more louingly those whych correcte them selues/ seeing that the best defence to hys booke must be/ not a correction heere and there/ but a cleane blotting and stryking out/ not an amending/ but a newe making almoste of his whole boke. Other matter in his censures/ he hathe almoste none at all worthe the answearing/ sauing that he hathe a place or two which toucheth the matters before entreated of. For whereas he accuseth the authors of the admonition in the first leafe/ as though they should condemne Doctors and bacheliers of diuinitie/ and so bring in confusion of degrees/ he vpon the .5. leafe/ confesseth that they allowe of a Doctor. Although he that taketh away degrees of doctor or bachelor of diuinitie/ doche not bring in confusion/ nor taketh not away all degrees of schooles/ especiallye seeing they are nowe made bare names wythout any officers/ and oftentimes they are admitted to these degrees/ which neyther can/ nor will teache.

Vnto the seconde leafe of the addition of the seconde parte of the admonition/ maister D. sayth/ that because the third to Titus maketh not against reading/ therfore it maketh not against reading ministers/ that is/ ministers/ that can do nothing but read.

And whereas he would picke out a contradiction in the wordes of the Admonition/ because they say bare reading/ is but bare reading/ the discorde is in his eares/ not in their wordes. For when they sayd it was no reading/ they meant suche reading as coulde saue them/ and so in calling it bare reading/ they note that there is not enoughe in that/ to kepe them from famishment. And in deede/ vnles the Lord worke miraculously and extraordinarily (which is not to be loked for of vs) the bare reading of the scriptures wythout the preaching/ can not deliuer so muche as one poore sheepe from destruction / and from the wolfe. And if some haue bene conuerted wonderfully/ yet maister D. shoulde remember

that potamos one kei xeinas pherei, that is, The water doth not alway beare iron.

And vpon the thirde leafe, where he geueth instance in the Apocalypse of the word (priest) to be taken otherwise, then for the Leuiticall priesthode, and priesthode of oure sauioure Christe. Maister Doctor can not be ignorante, that the admonition speaketh of those whych be priestes in deede, and properly, and not by those whych are priestes by a Metaphore and borowed speache. And whereas he desireth to learne where the worde (priest) is taken in euill parte in all the newe Testament. Although all men see howe he asketh thys question of no minde to learne, yet if he will learne (as he sayeth) he shall finde that in the actes of the apostles, it is taken diuers times in euill parte. For seing that the office and function of ton iereon, that is, of priestes, was (after our sauioure Christes ascencion) naught and vngodly: The name wherby they wer called, which did exercise that vngodly function, can not be otherwyse taken then in the euill parte.

Maister Doctor vpon the. 5. leafe, citeth maister Caluins authoritye, to proue that the laying on of the handes vpon yong children, and the Confirmation whych is here vsed, is good. In the whych place, although he allowe of a kinde of Confirmation, yet he dothe not commende that whych we haue. For he dothe playnelye reproue Ierome, for saying that it came from the apostles, whych notwythstanding the Confirmation wych vs doth affirme. Besides that, there are other abuses whych I haue noted there, which maister Caluin dothe not by any woorde allowe. He alloweth in deede of a puttyng on of handes of the children, when they come out of their childehode, or begyn to be yong men, but as well as he dothe allowe of it, he was one of those whych dyd thruste it oute of the churche, where he was pastor. And so he alloweth of it, that he bryngeth (in the 5ist section of the same chapter) a strong reason to abolyshe it. Where he asketh, what the imposition of handes should doe nowe, seeing that the giuing of the gyftes of the holy ghoste by that ceremony is ceased. Therefore, seeing that we haue maister Caluins reason against thys imposition of handes, hys name ought not to be preiudiciall vnto vs: especiallye, seeing that we haue experience of greate inconueniences whych come by it, whych maister Caluin could not haue, that thing being not in vse in that church where he liued. Which inconuenience in thynges whych are not necessary, ought to be a full cause of abolyshyng of them. And this is not my iudgement only, but the iudgement of the churches of Helueta, Berne, Tigurine, Geneua, Scotlande, and diuers others, as appeareth in the. 19. Chapter of their confession.

Vpon the. 6. leafe, M. doctor sayeth that the Pope taketh the sword from princes, but our byshops taketh at their handes, and giuen of them: as thoughe chalenge were not made agaynst the Pope for vsyng the materiall sworde, and not only for vsing it against the will of the princes. For by that reason, if princes would put their swordes in his hand, as sometimes they haue done, he myght lawfully vse them. And whereas he sayeth, that our church men meddle not with all ciuil causes, or exercise all ciuil iurisdiction, but such as helpeth to discipline, and the good gouernmēt of the church, and the state. What saith he, that is not truely sayd of any ciuill magistrate in the realme? for no one dothe meddle in all causes. And further, I woulde gladlye knowe what ciuill iurisdiction is in thys realme, whych helpeth not vnto the good gouernment of thys churche, and state. For if they meddle with all that, there is none whych they haue not to doe with.

Vpon the. 7. leafe, he sayeth, that he knoweth not the meaning of the admonition, when it proueth that the gouernment of the churche is spirituall, their meaning is playne enoughe, and I haue declared it more at large to be, not only that oure sauioure Christe ruleth by hys spirite in the hearte of hys electe (besydes which gouernement M. doctor seemeth to knowe none.) But that there is also spirituall gouernement, which is in the whole churche visible, and to be seene, exercised by those, whome God hath appoynted in hys steade, called spirituall, because where as the ciuyll gouernement vseth the sworde, thys vseth the worde: and where the ciuill gouernoure addresseth himself vnto the body, and hathe that for speciall matter to worke on, the spirituall gouernors be occupyed in reformyng the mynde, and subduing it with those punishmēts and corrections, which God hath appoynted for that purpose. Which signification of spirituall gouernment, maister Caluin doth speake of in bothe the places alledged by M. doctor: and especially in the later, vnto whom the admonition sent the reader, not therby to giue more waight vnto the truethe, but that he myght haue there a plainer, and fuller vnderstanding of that which it meant, and coulde not for that brefnye and shortnes whych it followeth throughout, vse

ther at large. Whereby it is manifest / the admonition is so farre from shutting out either ciuil gouernment / or externall gouernment in the church / that it teacheth of an externall gouernment (which M. Doctor fermeth not to haue hearde of / albeit there be nothing eyther more common in the scriptures / or Ecclesiasticall writers.

Upon the. 8. leafe / maister Doctor sayeth he seeth nothing / howe the place of the Ephesians maketh any thyng against thys maner of speache of the bishop (receiue the holy Ghost) and yet it maketh thus muche / that for as muche as the apostles did vse to pray that the grace of God might be giuen vnto men / the bishoppes shoulde not vse thys maner of speache / which conteyneth the forme of a commaundement.

Upon the. 9. leafe he hath the fourthe grieuous accusations and charges of disorder / disobedience / and contempte against those which refuse the apparell / and laboureth to perswade that they are great and waighty matters. But hys proofes were spent before.

As for answeares to the articles collected oute of the admonition / it is made in the Replie vnto maister Doctors booke / where I haue shewed howe the admonition is male construed / and taken otherwyse / then eyther it meaneth or speaketh / whereunto I wyll referre the reader.

And albeit I haue shewed howe untrue it is / that the admonition / affirmeth that there is no church in England / yet I can not pas by the secrete Philosophy where M. Doctor would vrge / that the authors of the admonition affirme it. For sayeth he by the rule of Philosophie. Quod vix fit, non fit, that which in a farre time / is not done. I saye thys as secrete / for it was neuer taughte / neyther in Academia, nor in Stoa, nor Lyceo. I haue red Quod fere fit, non fit, that which is almost done / is not done. But I neuer remember any suche rule / as M. Doctor speaketh of.

And besides that in our tonge / those thynges which are sayde to be scarce / are not withstanding sometimes supposed to be. As when a man sayth that there is scarce a man a hyre. &c. the scripture also vseth that phrase of speache / of thinges which are / as when it sayeth / the rich man shall scarce be saued / it hath not meane / that rich men shall not be saued. The rest of that I haue answeared.

And where he sayeth that it is all one / to saye that the election of the minister must be made by the churche / and to say / it must be made by the people: It is a great ouersight to make the parte / and whole all one / seeing the people be but one parte of the churche / and the minister and the other gouernours are / albeit not the greatest / yet the principallest parte. I graunte that sometimes a parte is taken for the whole / and so we doe call sometymes the gouernours of the churche the churche / and sometymes the people. But where the question is of the properties of these speaches (the church and the people) there all men that haue anye iudgement / can easily put a difference. The rest of those articles are answeared in the defences of the booke. Besides that / the faultes which are found with the vntrue gathering of them / are not taken away by maister Doctor / but anye in confident and bolde affirmations. And if I shoulde saye any thing / I shoulde but repeate their speaches.

In the matter of the seconde admonition / M. Doctor doth as it seemeth of purpose / cast out those thynges which he hath spoken on before / and in repeating of them / referreth hys reader vnto hys booke. Diuers other matters there are / of great weight / which he speaketh not of / if he do approue them / it had bene well he had signified his iudgement / if he do not / that he had confuted them. And if he thought so hea[illegible] of vntruthes of thys booke / that it was an vnsupportable burden vnto him / as Philosophy sayeth a little heauie is hate an vnwyse man the weyght hereof to answeare it. Neuer the lesse thys slender answearing of it / or rather not answearing at all / but only alleging where thys and that is promised / (where as being pressed / it is interpreted of him) he doth his cause more harme / then he is aware of. For vnder hys protection he inferreth hys expositions / vntruthes / and sayeth all that reacheth vnto him he maketh in Cambridge as the determination of that hys aduersaries shall stretche vnto / he maye be well assured / that their standing ouer / shall preuent vs the truthe / and their imprisonment / shall stirre the truthe at greater liberte / and thereby graunte it leaue to be neyther Donatistrye / nor Anabaptistrye / Donatistrye / Catharistrye / nor anye other heresye which are by hys confession repressed. But as for the truthe of God / the more it is taken / the straighter it standeth / and the more it is vnderpropped / the more it endureth it selfe to rule / and will vnresistably gette by / howe greate so euer the stormes be / which is layde vpon it.

And

And albeit he had no leasure to answere the matters which required his answere/ yet he carpeth at by matters/and asketh who are meant by the politicke Machevils.

What if they meane master D. and suche other/ whych under the pretence of policy/would ouerthrowe the church/and that by those things which haue scarse a shewe of policye/and in deede ouerturne the policye and gouernment of the Lorde. And I praye you tell me master D. who be those superiours which doe contemne/ hate/ discourage/ and trumpe those which execute the lawes of the realme/ of the which you speake in the 88. page. And where you adde by and by/that they envy all men of great authority/wit/ and policie/ I haue answered thys speache before. And truely I thincke there is not so Machevelicke/so slaunderous a tonge to be found as thys is/ nay the Juniper coales are not comparable wyth it. After he accuseth the abomination/as if it condemned scholes and vniuersities wyth all manner degrees/when it bothe but mainghe against degrees giuen of custome/rather then of ryght/rather by money/then by merite of learning/ and wherin titles of doctorshyp be giuen to those whych haue not the office of a doctor/and oftentimes to those whych can not doe the office/if they had it/and when men doe seeke vayne glory in them/and suche lyke.

For the repetition of Gloria patri &c. I haue spoken sufficiently before: but what spirite is it/that calleth thys translation of the worde battologesete, (I will not vayne repetition) a wycked wretting of D. Whatewere place in hys fyrste chapter? What rashe is thys/that cutteth so sharpe? knoweth he agaynst whom/ and agaynst the excellent learning/and singuler pietie of howe many he speaketh? For thys is the translation of those learned/and godly men/ whych translated the Bible/ whych is commonly called the Geneua Bible: and is thys a wicked wretting? Admit it were not translated exactly/ to the worde of the Euangelistes: is it therefore a wretting/and a wicked wretting? What (I will not say wicked/ but) false conclusion/or doctrine can be grounded of thys translation? And they that translate it thus/ haue not only the authorytye of the Lexicons to confirme their translation/ whych shewe that thys worde hath been taken by/ in translatyng of a holy thyng worde called Battus, whych vsed to repeate one thyng many times: but they haue also the circumstance of the place to warrant it. For the reason whych our sauiour Christe vseth/ to withdraw men from thys vayne leadeth to thys translation/ and can not stande wyth that sense/ whych D. Doctor feareth bourne. For haue hearg these together: Your father knoweth/what you haue nede of/before you aske? It is vayne then/ that our sauiour Christ should speake thus (hauing not many wordes without faythe. &c. /when he rather he should haue forbidden them to speake any vaine worde without faythe. &c. For if he should speake thus he should seeme to haue allowed a prayer without faythe/so that it were not contrary to his worde. And agayne/ if (as D. Doctor sayeth) thys had been the question/ whych our sauiour Christe withdrawed from/ that they should not babble many wordes without faythe. &c. he would neuer haue added this reason/ (for your heauenly father knoweth. &c.) for neyther is he father vnto any suche: And he vnderstandeth not as saint Iames in the fyrste chapter sayeth/ that they knowe not how to reteine nothing/ because they aske not in faythe. Neyther can thys reason vse stande wyth D. Doctors interpretation: for how it will agree wyth the translation of the Geneua Bible. For what could be more holy sayde to driue the disciples from thys vayne repetition/ then to say/ that the heauenly father knoweth. &c. and that it is not wyth the Lorde/ as it is wyth men/ that must haue a thing oftentimes sought/ as they say can vnderstande it? Furthermore what a reason is thys: We must repeate the Lordes prayer oftentimes/ therefore we must repeate it oftentimes in halie an houre/and not in the mydst of an other? And if S. Paules place to the Thessalonians/ (pray continually) be referred vnto the vayne repetition of the Lordes prayer (as D. Doctor would haue) how is it not lawfull for vs to vse any other wordes/then those whych our sauiour Christe spake. What I reuerse nothing yet learne/ that those wordes bynde vs of necessitie/ eyther make vnto the repetition of the Lordes prayer/ worde for worde/ then vnto the repetition of some other godly prayer of the scripture. And I would be loathe to say that it were simply necessary yet/ to vse that selfe number of wordes and neyther more/nor les at any time/ much les oftentymes as in the church of Rome. For our sauiour Christe doth not there giue a precepte to the forme of prayer/ whereto he bindeth vs: but generally as a rule/ and figure to frame all other prayers by/ as I before declared. I answer it is necessary to pray/ and to praye often. I answere

that in so fewe woordes it is impossible for anye man to frame so pithie a prayer: And I confesse that the churche doth well in concluding their prayers wyth the Lordes prayer: but I stand upon thys/that there is no necessitie layde upon vs/to vse these very woords and no more/ and especially that the place of S. Paule to the Thessalonians bothe leadeth of all prone it. As for M. Doctors outcryes/he hath so ofte woone our eares with them/ and that wythoute cause/that I thincke by thys time/no man regardeth them.

A shorte Replye vnto M. Doctors briefe answeare/wherwith he mar=keth to certaine godly Admonitions and Exhortations/ wherof he calleth pamphletes.

Where he sayeth the authors of the admonition are not punyshed/or their booke mislyked/for that it telleth of the faultes in the churche/or of the synnes of men/ but for that it maintaineth false doctrine/& for that they preferred a libell: For the doctrine/it appeareth by that wherof is sayd/ what it is. And if he would define what a libell were/it were easye to answere vnto the other poynte. If he meane because it was preferred wythoute any name vnto it/howe will he answere vnto the example of S. John in the Apocalypse/who reprehending the ministers of diuers churches/did not put to his name vnto hys boke: And to the Writer of the Epistle vnto the Hebrewes/ wherof was a singuler instrument / and did not subscribe hys Epistle/ wherein notwythstanding / he sharply rebuketh diuers faultes amongste them. And yet S. Iohn/nor the Writer to the Hebrewes/were not the ministers of Sathan. And if he call it a libell/because it vseth some sharper speaches/surely all men see that hys boke deserueth them to be called a Satyre/ hauing for sharpe woordes/bitter/and for one/twentie. But in what respecte soeuer he call it a libell/he accuseth not so much ỹ authors of the admonition for preferring of it/as diuers of ỹ honorable house of Parliament/wherof did allow it. Where as master D. compareth vs wyth the Pharisies/and sayeth we doe all to be scene of men/and that for hold vnone sure headers in the threates/and straine at a gnatte/ swalowing downe a Camell/because they are in all mennes knowledge/ I will leaue it to them to iudge of the truthe of those thynges. Where he sayeth we seldome/or neuer laughe/it is not therfore that we thincke that it is not lawfull to laugh/but that the considerations of the calamities of other churches/and of the ruines of our=es/wyth the heauye iudgements of the Lorde wherof hang ouer vs/ought to turne oure laughing into weeping/ besides that a man may laughe/ although he shewe not hys teethe. And so Ierome in effect/ answeareth in an epistle which he wrote/where vpon occasion that certeyne vsed the same accusation/that master D. doeth/ he sayeth/ because we doe not laughe wyth open mouthe/ therefore we are counted sadde. Ierome ad Marcell.

And where he sayeth/ we seperate our selues from all congregations/ and are enemies to Princes/ and that we woulde seeme to be holyer then other/ these and suche lyke slaunders are answered before. And if there be any that refuse to salute godly preachers/ or spitte in any mannes face/or wisshe the plage of God to lyghte vppon them/or saye that they be damned/ we defende not/ nor allowe of any suche behauioure. And it is vnreasonable/that the faulte of one/should be imputed to so many/& to wholle wherof do as much mislike of it/as M. doctor hym selfe. And what needeth M. Doctor to bid the authors of their exhortations to holde their handes/ where doe they in a word/offer to strike/ belike hys sonne is hys owne/and therfore he speaketh what soeuer he lysteth.

After M. doctor confuteth hys owne shadowe. For the Exhortation doth not require that the name of a brother should deliuer the authors of the admonition from punishment if they deserued it/but desireth that it might worke some moderation of the rigoure of it/and compassion to minister to their necessities in prison. He sayth that the authors of the admonition/ take not them for their brethren/ yes verily/ although vnduetherly handled/and for fathers to/and so bothe loue them/& reuerence them/ vntill (which we hope will not be) they shall manifestly for the vpholdyng of their owne kingdome and profite/ refuse to haue Christe raigne ouer vs/ in whome thys fatherhoode and brotherhoode bothe consiste.

I know not whether they haue ben conferred wyth or no/but I thinke the first reason wherwith they had to perswade them/was/ that they should go to Newgate/which is that/ wherof the Exhortation complayneth of after/that they are first punyshed/before they be

taught. And in thys behalfe .M. doctor hath no cause to complaine/as he doth. For if he list/he may learne or euer he goe to prison. And as for the truth of the cause/ and handling and mangling of the scriptures/in most places where they are laid to margie and smeke/ and how he hath answeared the request of the Exhortation/which is to confute the Admonition by the scriptures/and how truely/aptly/and learnedly. M. doctor hath behaued hym selfe/in citing of the olde Councels/and Fathers: I leaue it to be esteemed/ partely/ of that which I haue saide/and partly/by the deeper consideration of those/which because they can better iudge/may see further into M. doctors faultes/and raplodies then I can. Although the truth is/that I haue/because I would not make a long booke/by heapinge of one reprehension vpon an other/contented my self rather to trip/as it were/and to passe ouer with a light foote/the Heades/and Summes of thynges/then to number the faultes: which are almost/as many as there are sentences in thys booke/more I am sure then there are pages.

ACcording to my promise made in my booke/ I haue here set downe the iudgement of the later writers/concerning these matters in controuersie betweene vs. Wherein because I loue not to translate out of other mennes workes/ whereby I might make myne to growe: I haue kept this moderation/ that I neither sette downe all the writers/ nor all their places/ that I could/nor yet of euery singular matter: but the cheefest writers/and ether of the cheefest pointes/or els of those/wherein they are alleaged against vs/ by. M. doctor/and one onely place of eche(as farre as I could vnder smachoose out) most directe to that/wher fore I haue alleaged it. For otherwyse if I would haue spoken of all the poyntes/and of the iudgment of all the writers/and gathered all the places that I could/they would haue bene sufficient matter of another booke as bigge/or rather bigger then thys. I must also admonishe the Reader/that I haue forborne in certeine of these Titles/to set downe the iudgmentes of. M. Beza. M. Bullinger and. M. Gualter: because they are comprehended in the Confession of the Churches. And thus/ partly vpon those sentences which I haue alleaged in this booke/and partely vpon these Testimonies here set downe: I leaue to the consyderation of all men, how truely/and iustly it is saide/ that the learned writers of these times(one or two onely excepted) are against vs.

1 That there ought nowe to be the same regiment of the Church/ which was in the Apostles tyme.

THe Confession of the Helueties/ Tygurins/ Bernes/ Geneua/ Polonia/ Hungary/ and Scotlande saith others/in the. 18. chapter/ speaking of the equalitye of the ministers saith/that no man may iustly go about to returne to the olde constitution of the churche of God/and to receiue it beinge ether custome or vsage.

Mr Caluine in hys Institutions. 4. booke. 7. chapter/ and. 5. section/ speakyng of the ancient rites which did adorne the pastors in euery churche/ saith that vnperpence tenacitie/that that order was not for vsage/and that thys office of gouernement is meerelye free at liberty. And in the. 12. Chapter/and first section of the same booke/saith as much of Excommunication and other Ecclesiasticall ordinances.

Peter Martyr vpon the churde to the Romaines/ teacheth/that although the commaundementes be chaunged her gouernement/yet the churche alwayes keepeth hers still.

Bucer in hys first booke of the kingdome of Christ. 15. chapter/ lamenteth that there were founde amongst those which are counted of the forwardest christians/ which would not haue the same discipline vsed nowe/that was in the times of the Apostles/ obseruing the differences of tymes/and of men.

2 That no magistrate ought not to haue any dominion ouer an other.

The Helueties Confession. 30. in the seuenteenth Chapter/ saith/ that Christe

Christ dyd most fruytfully publyshe vnto hys Apostles/and their successours/primacie/and domynyon/and in the.18.Chapter layeth that equall power/and function/is geuen vnto all the mynysters of the churche/and that from the begynnyng no one preferred hym selfe to a nother/sauing only that for order/some one dyd call them together/proposunde the matters that were to be consulted of/and gathered the voyces.&c.

Musculus in hys Communplaces/in the chap.of the offices of ỹ ministers of ỹ worde/ layeth that in the Apostolike Churche/the ministers of the worde/were none aboue an other/not subiecte to any heade/or presidente/and vnlyketh the lastyng vp of anye one in hygher degree then an other. And further/he layeth vpon the seconde chapiter of the seconde Epistle to the Thessalonians/that the honor of a byshop/being taken from the rest of the mynysters/and geuen to one/was the furst step to the papacie/ howe so euer in other places he speaketh otherwyse.

3 That the election of mynysters/pertayneth not to one man.

The forelayde Heluetian Confession.&c.in the.18.Chapter layeth that the ministers ought to be chosen of the churche/or by those whych are lawfully deputed of the churche/and afterwarde ordayned with publike prayers.

Master Calum in his.4.boke of Institutions.3.chap.15.section/sheweth that the Churche dyd chuse/and that the Apostles dyd moderate the election/and confuteth them whych vpon the places of Tytus and Timothe/ would proue that the election belongeth to one man.

4 That there ought nowe to be Elders to gouerne the churche with the Pastors/ and Deacons to proude for the poore.

Touchyng Elders/the iudgement of M. Calum hathe bene before declared in the furste of these propositions.

M. Beza in hys boke of Diuynes/ page.161.layeth/ that the Eldership of the churche ought to be/where there is a Christian magistrate.

Touchyng Deacons/M Calum.4.boke.3.chap.9.section/ after that he had described what Deacons the churches had in the Apostles times/layeth that we/after their example ought to haue the same.

M. Beza in the.5.cap.and.17.section of hys confessions/sheweth that the office of the distribution of the goodes of the churche/is an ordinary function in a church lawfully constituted/whych after in the.30.he calleth the Deaconship.

Peter Martyr vpon the.14.to the Romaines/speaking of the Elders / which dyd assist the pastor in euerye Churche/ and of the Deacons/ lamenteth that thys order is so fallen out of the churche/that the names of these functions doe scarce remayne.

M. Bucer in hys furst booke of the kingdome of Christe / for the sufficiencie of the Churche layeth/that the number of the Elders of euery churche/ oughte to be encreased accordyng to the multitude of the people/and in the.14.chapter of the same booke layeth/ that thys order of Deaconship/ was religiously kept in the churche/ vntill it was driuen oute by Antichriste.

5 That Excommunication pertaineth not to any one man in the Churche.

M. Calum in hys Institutions.4.booke.and.11.chap.and.6.section/ teacheth that Excommunication pertayneth not to one man/ and that it was too wycked a facte/ that one man takyng the authoritie whych was common to other/to hymselfe alone/opened a way to tyrannye/tooke from the Churche her right / and abrogated the churche Censure/ordayned by the spirite of Christe. And in the.12.chap.and.7.section/ he layeth further that it oughte not to be done without the knowledge and approbation of the Churche.

Maister Beza in hys confessions.5.chap.43.section/ sayeth that thys power of excommunicating is geuen to no one man/except it please God to worke extraordinarely.

Peter Martyr vppon the.1.to the Corinthes/ and.5.chap.sayeth that it is verye daungerous/to permitte so waighty a matter as excommunication/ to the discretion and will of any one man. And therfore/bothe that tyranny myghte be auoyded/and thys censure executed wyth greater fruite/and grauitie/that the order which the Apostle there vseth/is stil to be obserued.

M. Bucer of the kingdome of Christ/in the.1.booke and.9.chap. sayeth that S. Paule accuseth the Corinthians/ for that the whole churche/ dyd not caste oute of their company the incestuous person.

6 That Chauncelors/Commissaries/Officials.&c. vsurpe authoritye in the Church/wyhych belongeth not to them.

M. Caluin in hys Institutions.4.boke.11.chap. 7.sec. speaketh agaynste the office of Officials/ and alledgeth diuers reasons agaynste them / as that they exercise that parte of the Byshops charge/ and that they handle matters wyhych pertayne not to the spirituall iurisdiction.

M. Beza in hys boke of Diuorces/proouing that the iudiciall deciding of matrimoniall causes appertaineth vnto the ciuill magistrate/ sayeth that officials/ proctors/ and promoters/and in a word all ꝑ swarme hithe/now of long time hath wasted the church.

Peter Martyr vpon the.13.chap.to the Romaines/speaking agaynste the ciuil iurisdiction of bishops/bothe by the same reason condemne it in their deputies the officials.

7 That the ministers of the worde/ought not to exercise any ciuill offices and iurisdiction.

M. Caluin in hys Institutions.4.boke.11.chap.9.sect. bryngeth diuers reasons to proue that byshops may neyther vsurpe/nor take beyng giuen them/ eyther the rights of the worde/or the knowledge of ciuill causes.

M. Beza in hys Confessions.chap.5.sect.32. sayeth that the Ecclesiasticall iurisdiction is to be distinguished from the ciuill/ and that although the byshops in the times of Christian Emperours were troubled wyth the hearing of ciuill causes / yet they dyd not that by any iudiciall power/wyhych they exercised/ but by a friendly entreatye of the parties/wyhych were at discorde: and sayeth notwythstanding/that herein the Emperours did geue too much to the ambition of certaine byshops/wherevpon by litle/and by litle/ afterwarde all thyngs were confounded. And in the.42.section/sayeth that those corporall punyshments wyhych the Apostles exercised/were peculiar/and extraordinarye.

Peter Martyr vpon the.13.to the Romaines/ speaking of thys meeting of bothe Ecclesiasticall/and ciuill iurisdiction in one man/ sayeth/ that when bothe the ciuill/ and Ecclesiasticall functions do so meete/that one hyndreth the other/ so that he wyhych exerciseth the one/can not minister the other.

M. Bucer vpon the.5.of Mathewe/ sayeth that there is no man so wyse/ and holy/wyhych is able to exercise bothe the ciuill/and the Ecclesiasticall power/and that therfore he wyhych wyll exercise the one/must leaue the other.

8 That the sacraments ought not to be ministred priuately/ nor by women/

The foresayde confession.c.20.holdeth that baptisme ought not to be ministred by women/or midwiues/ to the wyhych also maye be ioyned the Liturgie of the Englyshe churche at Geneua/wyhych condemneth the ministring of eyther of the sacraments in priuate houses/or by women.

Peter Martyr vpon the.11.chap.of the.1.ep.to the Corinthes/ in describyng the corruptions of the Lordes supper, noteth thys to be one/that the churche did not communicate altogether/wyhych corruption as it was in diuers places in times paste/ so he complayneth that it is nowe.

M. Bucer in hys first boke of the kingdome of Christ/and.7.chap. proueth out of the

the.10.to the Corinthes/that the whole churche shoulde receive the supper of the Lorde together/and that the vse of the church of God in thys behalfe/ought seyth great and diligent endeavoure to be restored vnto the churches/and that it is a contempt of the mysteries/not to be partakers/when they are called.

M. Beza agaynst Westphalus/ sheweth that it is not decent that baptisme be ministred but in the church/and that at standyng houres/and by the mynisters/and further/ that vpon no necessitie (as it is called) it ought to be ministred in private houses. And that if it myght be ministred in private houses/yet not otherwise then by ministers.

M. Calum in hys institutions. 4. boke. chap. 15. sect. 20. 21. proueth that baptisme ought not to be ministred by private men/or by any woman.

The iudgement of those late writers touching ceremonies and apparell/ whose secreate Epistles M. Doctor alledgeth/appeareth by these places following/cited oute of their workes Printed/ and published by themselues. Wherof also some are alledged by the answeare to the examiner/where are diuers other places to thys purpose/whereunto I referre the Reader.

M. Bucer vpon the.18. of Math. sayeth that they say nothyng/whych do alwayes obiect/that greater thynges must be urged/then the reformation of ceremonyes/thereby defending the reliques of Antichriste/forasmuche as ceremonies are testimonies of religion; And that/as there is no agreement betweene Christe and Belial/so those whych are sincere Christians/can abide nothyng of Antichriste.

P. Martyr vpon the.10.c. of the.1. boke of the kings/sayeth that the Lutherannes must take heede/least whilest they cutte of many popishe errors/ they folowe Achab by retayning also many popishe thynges. For they defende still the reall presence in the breade of the supper/and images/and vestments.&c. and sayth that religion must be wholy reformed to the quicke.

Bullinger in hys Decades. 5. booke/and. 9. sermon/sayeth that our sauior Christe and the Apostles vsed their accustomed apparell in the supper/and that although in times past the ministers put on a kinde of cloke vpon their common apparel/ yet that was done neyther by the example of Christe/ nor of hys Apostles/ but by the tradition of man/and that in the ende/after the example of the auncient apparell in the olde lawe/it was cast vpon the mynisters/at the ministration of the supper. But (sayeth he) we haue learned long agoe/not only that all Leuiticall ceremonyes are abrogated/ but also that they ought not to be brought againe into the churche of no man. And therfore seing we are in the light of the gospell/and not vnder the shadowe of the lawe/ we doe worthely reiecte/that massing Leuiticall apparell.

Gualter vpon the.21. of the Actes/among others/bringeth thys for one reason/to improue Paules shauing of hys head: for that the gospel had ben preached.xx. yeares/ and that therefore the infirmitie of the Iewes ought not to haue bene seyth. And after he sayth that that teacheth/howe muche the superficious maisters of ceremonyes/ hurte the gospell/whych nourishe the weakenes of fayth by the long keeping of ceremonyes: and by their long bearing/hinder the goings of those ministers/whych are more feruent.

A shorte Table of the principall poyntes/entreated of in thys boke/ made according to the order of the Alphabete/ for to helpe the memory of the Reader.

A

M. Doctors Anacletus/counterfait. 69.
M. Doctors Anicetus/counterfait. 70.
There are nowe no Apostles. 45.
The churche was established in the Apostles times. 35 38.
Apostles appointed no archbyshoppes/but byshopes. 69.
Corruptions entred into the church/immediatly after the times of ỳ apostles. 73.86
Apparel of the ministers. 51.86.
Apparell of mourners is either hypocriticall/ or els daungerous to prouoke extreame sorowe. 161.
Archbyshops and archdeacons names vnlawfull. 61.86.

Archbishops names are not so auncient as they be supposed. 66.&c.
Archbishops and archdeacons offices vnlawfull. 62.&c.
Archb. Chaps offices as they were in times past/ haue nowe no place with vs/ and of the small preroga[tive] which they habbe then about other Bishops. 95.&c.
Archbyshops were not spoken of by Cyprian/ nor by the rest/ such as ours is/ but of S. Paules Bishops. 75.&c.
Archdeacons in times past/ how much they differed from ours nowe. 73
Arguments of authoritie negatiuely/ or affirmatiuely/ out of the scripture good and the vse of them when they be drawne from men. 13.

B

Questions about Baptisme/ answeared. 137.&c.
Questions ministred to infantes in Baptisme. 135.&c.
Crossing in Baptisme / and wherof it rose. 135.&c
Basile a pore Metropolitane. 89.
Bishops in times past / more like vnto Bishops nowe. 81.&c. 94.&c.
Generall faultes of the Booke of common prayer. 202.&c.
Prescripte forme of prayer at Burials inconuenient. 161.
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Buryall sermons inconuenient. 161.&c.
Buryall places / where they were in the olde churches. 50.

C

Cathedrall churches in times past / & those which are now/ greatly differ. 164.
Cathedrall churches rightly called dennes/ do hurt/ and the good which they might do/ if they were conuerted into colledges/ or houses of study. 164.&c.
Ceremonies maie be tried/ by rules in the scripture: and by which. 15.
Ceremonyes making in the church/ belongeth vnto Ecclesiasticall persons. 154.
Difference betweene placing Ceremonies in the church/ which were not before/ and tollerating those/ which are already placed. 13.
Chaplens iurisdiction vnlawfull. 150.&c.
Churche haue not power to ordaine/ whether preaching/ or ministring of the Sacraments shalbe priuate/ or publike. 164.
Church must not be framed vnto the common wealthe / but the common wealthe vnto the churche. 144.
Dumbards/ ydlemongers/ &c. papistes/ are nother of y church/ nor in y church. 34.
D. Doctors Clemens counterfait. 66.&c
Communion receyued by. ij. or. iij. (the rest of the churche departing) not to be sufferred. 116.&c.
Papistes ought not to be compelled to receiue the Communion of the Lorde: nor to be admitted if they offer them selues. 132.&c.
Communicants what they be/ which must of necessitie be examined. 130.&c
Whereupon the ministring of the Communion in houses/ and to sicke persons/ rose. 115.&c.
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Kneeling at the Communion daungerous/ and not so agreeable to the action of the supper/ as sitting. 131.&c.
Confirmation of children/ ought to be taken away. 160.

D

Deacons obtaining with vs/ in parte examined. 14.
Deacons were in euery church. 151.&c
Deacons office/ is vnfit in gouerning the pore of the church. 151.
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Deacons may not preach/ nor baptise. 128.
Deaconship is no ordinarye step to the ministery. 129.
Deanes in times past / howe muche they differed from ours nowe. 73.
Discipline/ and gouernment of the church/ are matters of faith and saluation. 14
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E

Elders in euerye congregation in the Apostles time. 138.&c.
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Eldership was kept in the churche/ vnder christian Emperours / and in the tyme of peace. 145.
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Election of the ministers ought to be by the churche. 19.&c.
Pretended differences/ to alter the manner

of election of the ministers/ vsed in ỹ primatiue church/ answered. 33.&c
Election and ordination differ. 40.&c.
Euangelists no ordinary ministers. 45.&c.
Excommunication doeth not belong to one man/ but vnto the church/ and especially to the minister/ and elders therof. 147.&c

F

Standing lawes of fasting/ brought in first by the heretickes Montanus. 17.
Augustines and Ambroses corrupte iudgement of fastyng. 17.

G

We haue more certain direction by the Gospel/ in the whole seruice of God/ then the Iewes had by the lawe. 21.&c.
Greater seuerities ought to be vsed agaynste synnes/ and especially agaynste idolatrye/ vnder the Gospell/ then vnder the lawe. 17.&c.
There ought to be no more standing at the reading of the gospel/ then at the readyng of other scriptures. 167.
Churche Gouernment/ compounded of all the good formes of gouernment. 33.

H

The churches authority in makyng of holy dayes. 119.&c.
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I

Iames no archbyshoppe/ but a byshop/ by Eusebius iudgement. 69.
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M

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Metropolitane by Goddes worde/ and that the name implyeth no superiourye. 70.
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Ministers Lordshyp one ouer an other/ vpper in office/ vtterly forbydden. 10.&c.
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Ministers may not exercise ciuill offices. 165.&c.

O

Officials iurisdiction vnlawfull. 150.&c
Ordination and election differ. 40.&c
Receyue ỹ holy ghost/ an vnlawfull speache of the B. mayntayning ministers. 44.&c.

P

Parysshes not deuided by Christ ỹ monkes/ but by the sword of God. 50.
Prayers not onlye in matter/ but also in forme/ ought to be like the prayers of the scripture. 108.
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R

Readyng is not preachyng. 127.
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S

Sacramentes ought to be ministred/ after the worde is preached. 114.
Sacramentes vnlawfully ministred in priuate houses. 16.108.&c.
Scripture containyng the direction of all thynges pertaining to the churche/ and of whatsoeuer thynges can fall into any part of mannes life. 14.
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T

Theodoret a pope Metropolitane. 89.
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W

Widowes in the churche/ to helpe the sicke and impotent vnto. 153.
Woman maye not minister baptisme/ vnto howe this corruption came into ỹ church. 113.&c.
Womens churchyng corrupte. 118.